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the Chaplain

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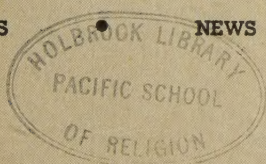
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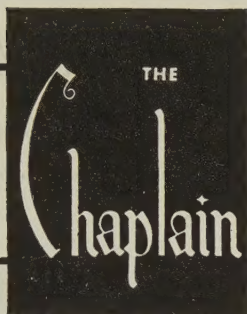
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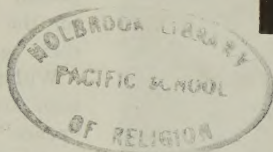
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Editor DELMAR L. DYRESON

The Righteous Sword

BY FREDERICK BROWN HARRIS

(Minister, Foundry Methodist Church, Washington, D. C.)

Dr. Harris, who comes from England, was educated in this country. He received his A.B., A.M. and D.D. degrees from Dickinson College, Carlisle, Pennsylvania; his B.D. from Drew Theological Seminary; and his Litt.D. from Lincoln Memorial University.

He has served pastorates at the Greenwood Avenue Church, Trenton, New Jersey; St. Luke's Church, Long Branch; Grace Church, New York, New York, and since 1924 has been minister of the Foundry Methodist Church, Washington, D. C. He is the author of *The Blossoming Bough*, *Wings of the Morning*, *The Word Made Flesh*, and *The Candle and the Flame*.



poison spray in the other for the pests which attack their growing plants.

Without swords, coerced men are compelled to cry "peace" when there is no peace and to surrender the most heavenly things to the most hellish forces. There is a sword bathed in heaven. If swords are in the hands only of those who

cannot be trusted with them, then the only peace possible between the lion and the lamb—which it is prophesied shall some day lie down together—is for the lamb to lie down inside the lion. There are present-day appeasers of evil who would label that arrangement *peace*. But a peace dictated by unethical force is the peace of slaves.

When a Prime Minister took an umbrella to Munich and no righteous sword, a glorious little democracy in the midst of Europe was thrown to the wolves in appeasement, a perfidy committed for peace in our time. A show of weakness will never bring in any day of peace.

A nation must be strong to make its word for peace effective. A peace gained by constant retreat because of the threatening blackmail of superior force is not peace, but war. It will be a day of mourning for all the free world if ever our nation, whose potential force is the greatest, refuses to back to the hilt its belief in universal

THERE is nothing inherently good or bad about a sword. The quality of sharpened steel may depend on whether it is in the hands of a surgeon or a bandit.

Earth's greatest Teacher admonished, "Put up your sword; for he that takes it shall perish by it." That sword was drawn in anger and vengeance. It was a bad sword. But Jesus also said, "I am not come to bring peace, but a sword." That sword unsheathed against evil was a good sword. All depends upon the purpose for which the blade is to be used.

In ancient days the walls of ruined Jerusalem were rebuilt by toiler-soldiers with trowels in one hand and swords in the other. And as late as this summer gardeners have been seen with hoes in one hand and cans of

brotherhood with its terrible swift sword against aggressors ready to pounce on new victims. There always is enough bad in the world to shatter any dream of an ethical peace, unless that ill will has a restraining fear of the power of organized good will.

Whenever a nation with a completely unethical purpose to conquer the world reaches the stage of aggressive hostility a part of its technique always is to develop disarmament propaganda in the nation against whose life it is plotting. To weaken the national striking power is to vote to make it inevitable that the democracies shall be forced to do the bidding of moral perverts who have been allowed to fashion a preponderance of swords.

Of course, force never is the last word. At best, it but clears the way for the constructive agencies of friendship, good will and cooperation to do their healing work, so that at last swords can be turned into plowshares. But when you face men who have put the State on the throne, instead of God, you cannot conquer them by kindly example or a friendly smile. No gentle charms can stay the fangs of the cobra when it is ready to strike. That callous deviltry is to be allowed at will to trample righteousness into the mire whenever it is powerful enough, while the forces of good stand impotently by, is a tragic travesty of justice and judgment.

In England, before World War II, a group of influential clergymen ignoring Germany's rearmament led a movement utterly to renounce the sword of defense. Declaring they were willing to risk all on meeting Hitler's threat with understanding and good will, they secured hundreds of thousands of signed pledges of a virtual

refusal to take up arms. That futile policy, sincerely followed, helped to bomb the churches of which these preachers were the ministers and to fill the land with lamentations for the mangled and the dead. That crusade was a definite factor in Britain's unpreparedness when the foe struck. Time tragically proved it was no hour to exchange a clean sword for an olive branch.

In America, a man stood up in a free pulpit to preach. He quoted detached sentences from the Christ whose hand held the lash when His Father's House was made a den of thieves, and whose eyes were often as a flame of fire. The preacher declared that evil, no matter how diabolical, was never to be resisted with any physical weapons. Rhetorically he asked, "What has a sword ever accomplished worth while?" In a pew was a worshiper in whose heart was an aching void and in whose home was a Purple Heart, speaking of the valor of a young crusader who marched forth with a righteous sword and came not back. At the church door following the service that worshiper said to the clergyman, "I can tell you one thing that the righteous sword has done." "What?" asked the minister. Replied the listener with deep feeling, "The sword in the hand of those who have resisted militant evil has given you the right to stand here today and to proclaim your convictions without fear of being liquidated." The one who had publicly said that rampant evil was never to be resisted by force paused for a moment and then acknowledged, "I am afraid I cannot refute that."

There is no refutation in God's world and man's for the flash of the righteous sword.

VOICE OF THE READER

May I commend you on the inclusion of Dr. Elson's sermon, "The Church and Military Measures for Peace." I wish it could be circulated not only among the chaplains but among most of the churches as well.

CHAPLAIN FREDERICK W. BRINK
USS Cavalier (APA-37)
FPO, San Francisco, California



I have just finished reading the excellent sermon by Dr. Elson, "The Church and Military Measures for Peace." This is a very fine presentation, and I should like to have several additional copies of it to pass on to certain "brethren" who are being misled with respect to present Selective Service legislation, and also with respect to the chaplain's work in the armed services.

I believe that the present movement sponsored by certain religious groups to encourage young men in civil disobedience and violation of the law in refusal to register for Selective Service represents a dangerous tendency which needs to be curbed.

The sermon of Dr. Elson offers a very fine constructive approach toward this matter, and I believe should be placed in the hands of ministers whom I know are being misled by mistaken ideas regarding Selective Service.

I appreciate receiving the magazine, *THE CHAPLAIN*, and look forward to receiving each issue.

CHAPLAIN HENRY W. ANDERSON
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Exchange Building
Seattle 4, Washington



Thank you very much for the receipt of 750 copies of *THE LINK* magazine. You can be assured that I distribute the magazines to our men personally, man to man, and offer a word or two of suggestion concerning the content of the magazine as I hand it out. Many men here look forward to the distribution of *THE LINK* and welcome every new copy.

CHAPLAIN ST. CLAIR VANNIX
Veterans Administration Hospital
Hot Springs, South Dakota

Militarism is not the profession of arms. Militarism is embodied in the "military-minded" nation, whose leaders practice conquest by force of arms. Militarism inevitably leads to cynical disregard of the rights of others and of the elements of civilization. It destroys the moral character of the nation that practices it, and undermines the character of nations that are forced to combat it.

—BRIG. GEN. TELFORD TAYLOR

The Christian Witness in the Social and National Order

BY REINHOLD NIEBUHR

(Professor, Union Theological Seminary, New York City)

To give our readers a view of what happened at Amsterdam we have selected two of the main addresses, one by Dr. Reinhold Niebuhr and the other by Bishop Eivind Berggrav, which speak for themselves. This is not to say that many of the other messages do not equal these in merit, for it is sincerely believed that they do.

Dr. Niebuhr in his address departed from the prepared manuscript to answer Professor J. L. Hromadka's indictment of western civilization. (Professor Hromadka is a member of the John Hus Theological faculty, Prague.) We present here the message as prepared for the press.

THE natural inclination of the convinced Christian when viewing the tragic realities of our contemporary world is to bear witness to the truth in Christ against the secular substitutes for the Christian faith which failed to anticipate and which may have helped to create the tragic world in which we now live. Did they not destroy the sense of a divine sovereignty to which we are all subject? And did they not invent schemes of redemption from evil which made repentance unnecessary?

This inclination may also define our responsibility. But I doubt whether it is our primary responsibility. It is also our opportunity to bring the truth of the Word of God to bear upon the secular roots of our present predicament because our current history is actually a remarkable illustration of the way Nemesis overtakes the pride of man and how divine judg-

ment is visited upon men and nations who exalt themselves above measure.

The liberal part of our culture thought that the Christian idea of the sinfulness of all men was outmoded. In its place it put the idea of a harmless egotism, rendered innocuous either by a prudent self-interest or by a balance of all social forces which would transmute the selfishness of all into a higher social harmony. The vanity of that idea was proved by the ever more dynamic disproportions of power in our society and the ever greater destruction of community in a technical society. Sometimes the liberal part of our culture conceived the idea of redemption through growth and development. Men suffered (so it was argued) not from sin but from impotence. But fortunately the whole historical process was itself redemptive. It translated man from impotence to power, from ignorance to intelligence, from being the victim to becoming the master of historical destiny. This illusion proved as tragic as the first one. Since the sin of man lies in the corruption of his will and not in his weakness, the possibilities of evil grow with the development of the very freedom and power which were supposed to emancipate man.

The obvious illusions of the liberal world prompted a Marxist rebellion against the whole liberal culture.

In place of confidence in a simple harmony of all social forces it proclaimed confidence in a new harmony of society through a revolutionary destruction of property, thus making a social institution the root of evil in man and promising redemption through its destruction. In place of the idea of redemption through endless growth and development it promised redemption through the death of an old order and the rise of a new one. But this was not redemption through the perpetual dying to self of the Christian gospel. It was the promise of a new life for us through the death of our foes.

The tragedy of our age has been deepened by the fact that (1) this alternative to secular liberalism proved in many respects even more illusory and erroneous, (2) the two forms of error have involved the world in a bitter civil war which rends society asunder from the national to the international community.

It proved even more erroneous because the prophets of this new religion turned into tyrannical priest-kings who, having lost all sense of the contingent character of all human interests and ideas, filled the world with the cruelty of their self-righteousness. It proved more erroneous because the doctrine of the socialization of property when raised to a doctrine of religious redemption, rather than followed pragmatically, merely combines economics and political power in the hands of one oligarchy and produces tyranny. The obvious evils and cruelties of this alternative have given the proponents of the old order good pretexts for not repenting of their own sins but to be content with calling attention to the perils of the alternative.

Perhaps it is because there is a little truth and so much error in both secular alternatives to the Christian faith that they have involved the world in such a hopeless civil war in which each side had enough truth to preserve its sense of high mission and enough error to frighten the other side with the possible consequences of its victory.

We must undoubtedly bear witness against both types of secular illusion from the standpoint of the truth which we have not of ourselves but from the Gospel. In such a witness the contemporary situation offers the Gospel truth a powerful support. We must preach the Gospel in the day in which the modern man who was so confident that he could control his own destiny is hopelessly caught in an historic fate in which the human will seems to have become completely impotent and frustrated. The vaunted virtues of each side are vices from the standpoint of the other side and sins in the sight of God. The word of the Psalmist fits our situation exactly: "The heathen have raged and the people have imagined vain things. But he who sitteth in the heavens shall laugh."

But let us not presume to laugh with God. God's derisive laughter is the justified divine judgment upon this new and yet very old pride of modern man. We must not laugh, lest we forget that His judgment is upon us, as well as upon them. We are too deeply implicated in the disaster of our day to permit ourselves more than provisional testimony against a so-called secular society. That society in both its liberal and Marxist variety came into being, partly because of the deep involvement of Christianity in the social sins of our day and in the

stubbornness of the social injustices. A brief catalog of the sins of the Church proves the depth of our involvement. (1) There is no social evil, no form of injustice whether of the feudal or the capitalist order which has not been sanctified in some way or other by religious sentiment and thereby rendered more impervious to change. In a sense the word of the modern revolutionist is true: "The beginning of all criticism is the criticism of religion. For it is on this ultimate level that the pretensions of men reach their most absurd form. The final sin is always committed in the name of religion." (2) A part of the Church, fearing involvement in the ambiguities of politics, has declared the problems of politics to be irrelevant to the Christian life. It has abandoned modern men in the perplexities of the modern community and has seen brotherhood destroyed in a technical society without a qualm. Usually this neutrality has not even been honestly neutral. The neutral church is usually an ally of the established social forces. (3) A part of the Church, facing the complexities of the political order, has been content with an insufferable sentimentality. These problems would not arise, it has declared, if only men would love one another. It has insisted that the law of love is a simple possibility when every experience proves that the real problem of our existence lies in the fact that we ought to love one another, but do not. And how do we establish tolerable community in view of the fact that all men, including Christians, are inclined to take advantage of each other? Even now many Christians fatuously hope that this conference will speak some simple moral word which will resolve by

love the tragic conflict in the world community. The most opportunistic statesman, who recognizes the complexities which this sentimentality obscures, is a publican who may enter the Kingdom of God before the Phariseeism which imagines that we can lift ourselves above the tragic moral ambiguities of our existence by a simple act of the will. (4) A part of the Church, conscious of these perplexities, has been ready to elaborate detailed schemes of justice and of law for the regulation of the political and social life of mankind, below the level of love and of grace. But it has involved itself in a graceless and inflexible legalism. It does not know that all law can easily be the instrument of sin; that inflexible propositions of justice, particularly in the rapidly shifting circumstances of modern technical development, may hinder rather than help the achievement of true justice. One contribution which Christianity certainly ought to make to the problem of political justice is to set all propositions of justice under the law of love, resolving the fruitless debate between pragmatists and legalists and creating the freedom and maneuverability necessary to achieve a tolerable accord between men and nations in ever more complex human relations. We need a pragmatic attitude toward every institution of property and of government, recognizing that none of them are as sacrosanct as some supposedly Christian or secular system of law has made them, that all of them are subject to corruption and that their abolition is also subject to corruption. This freedom need not degenerate into lawlessness, if it is held in the knowledge that "all things are yours, and ye are Christ's and Christ is God's."

Nations as Well as Individuals

We have spoken negatively. The Christian Church must bear witness against every form of pride and vain-glory, whether in the secular or in the Christian culture, and be particularly intent upon our own sins lest we make Christ the judge of the other but not of ourselves. But the experience of repentance does not stand alone. It is a part of a total experience of redemption. Positively our task is to present the Gospel of redemption in Christ to nations as well as to individuals. According to our faith we are always involved in sin and in death because we try too desperately to live, to preserve our pride, to maintain our prestige. Yet it is possible to live truly if we die to self, if the vainglory of man is broken by divine judgment that life may be truly reformed by divine grace. This promise of new life is for individuals; yet who can deny its relevance for nations and empires, for civilizations and cultures also, even though these collective forms of life do not have the exact integrity of the individual soul; nor do they have as direct an access to divine judgment and grace?

The situation in the collective life of mankind today is that we have made shipwreck of our common life through the new powers and freedom which a technical civilization has placed at our disposal. The shipwreck, manifested in the misery and insecurity of the whole world, is an objective historical judgment. It is the death which has followed upon a vainglorious life of the nations. Without faith it is nothing but death. Without faith it generates the sorrow of the world, which is despair. Without

faith this confusion is the mark of meaninglessness which follows the destruction of the simple systems of life's meaning which have had ourselves, our nation and our culture at its center. It is by faith in the God revealed in One who died and rose again that death can become the basis of new life, that meaninglessness turns into meaning, that judgment is experienced as grace. Our business is so to mediate the divine judgment and grace that nations, classes, states and cultures, as well as individuals, may discern the divine author of their wounds, that they may also know the possibility of a new and whole life. In a day of complacency and security the Christian Church must anticipate the judgment which is to come and declare that the day of the Lord will be darkness and not light. In the day of judgment and catastrophe the Christian Gospel has a message of hope for those who truly repent.

Not the Least of Our Tasks . . .

It is true that the human situation is such that repentance is always required even as evil always flourishes. But it is wrong to preach this Gospel *sub specie aeternitatis* as if there were no history with its time and seasons, and with its particular occasions. Nor is our preaching of any avail if we only persuade men and nations to acknowledge the original sin which infects us all but not the particular sins of which we are guilty. Not the least of our tasks is to expound a judgment and a mercy which tempers the wind to the shorn sheep. Must we not warn victorious nations that they are wrong in regarding their victory as a proof of their virtue, lest they engulf the world in a new chain of

evil by their vindictiveness, which is nothing else than the fury of their self-righteousness? And is our word to the defeated nations not of a different order, reminding them that their warfare is accomplished seeing that they have received at the Lord's hand double for all their sins, and that the punishment is really at the Lord's hand even though it is not nicely proportioned to the evil committed? Must we not warn powerful and secure nations and classes that they have an idolatrous idea of their own importance and that as surely as they say, "I sit as a queen and shall never know sorrow," so surely shall "in one moment her sorrow come"? And must we not remind those who are weak and defrauded and despised that God will avenge the cruelties from which they suffer but will also not bear the cruel resentment which corrupts their hearts? Must we not say to the rich and secure classes of society that their vaunted devotion to the laws and structures of society which guarantee their privileges is tainted with self-interest; and must we not say to the poor that their dream of a propertyless society of perfect justice turns into a nightmare of new injustice because it is based only upon the recognition of the sin which the other commits and knows nothing of the sin which the poor man commits when he is no longer poor but has become a commissar? Everywhere life is delivered unto death because it is ensnared in self-delusion and practices every evasion rather than meet the true God. And everywhere the Church is caught in this dance of death because it allows the accents of national pride and of racial prejudice, the notes of self-esteem and complacency to color its message, so that the whole

business of religion in our day could seem to the cynical observer (even as it must appear to the righteous God) as a vast effort to lobby in the courts of the Almighty to gain a special advantage for our cause in the divine adjudication. If the slogan that the Church should be the Church is to have a meaning other than its withdrawal from the world, must it not mean that by prayer and fasting it has at least extricated itself in some degree from its embarrassing alliances with this or that class, race and nation so that it may speak the word of God more purely, and more forthrightly to each man and nation, but also to each generation according to the peculiar needs of the person and the hour?

A new life is possible for those who die to the old self, whether nations or individuals, at any time and in any situation. But on the positive side there are also special words to be spoken to an age beside timeless words. The new life which we require collectively in our age is a community wide enough to make the world-wide interdependence of nations in a technical age sufferable; and a justice carefully enough balanced to make the dynamic forces of a technical society yield a tolerable justice rather than an alternation of intolerable anarchy and intolerable tyranny. To accomplish this purpose some of our own preconceptions must go and the same law of love which is no simple possibility for man or society must be enthroned as yet the final standard of every institution, structure and system of justice. To those who exalt freedom we must declare that freedom without community is not love but leads to man making himself his own end. To those

who exalt community we must declare that no historic community deserves the final devotion of man, since his stature and structure is such that only God can be the end of his life. Against those who make the state sacrosanct we must insist that the state is always tempted to set its majesty in rebellious opposition to the divine majesty. To those who fear the extension of the state for the regulation of modern economic life we must point out that their fears are frequently prompted not by a concern for justice but by a jealous desire to maintain their own power. A tolerable community under modern conditions cannot be easily established; it can be established at all only if much of what has been regarded as absolute is recognized to be relative; and if everywhere men seek to separate the precious from the vile and sharply distinguish between their interests and the demands which God and the neighbor make upon them.

Failure or Success?

Perhaps our generation will fail. Perhaps we lack the humility and charity for the task. There are ominous signs of our possible and even probable failure. There is the promise of a new life for men and nations in the Gospel; but there is no guarantee of historic success. There is no way of transmuting the Christian Gospel into a system of historical optimism. The final victory over man's disorder is God's and not ours; but we do have responsibility for proximate victories. Christian life without a high sense of responsibility for the health of our communities, our nations and our cultures degenerates into an intolerable other-worldliness. We can neither renounce this earthly home of ours nor

yet claim that its failures and defeats give the final meaning to our existence.

Jesus wept over Jerusalem and regretted that it did not know the things that belonged to its peace. In the Old Testament we have the touching story of Abraham bargaining with God about the size of the saving remnant which would be needed to redeem the city. Would fifty or forty or thirty be required? He and the Lord finally settled for twenty. Only a small leaven is needed, only a little center of health can become the means of convalescence for a whole community. That fact measures the awful responsibility of the people of God in the world's cities of destruction.

But there is a climax in this story which is frequently disregarded. It is a terrible climax which has relevance for our own day. However small the saving remnant which God requires for the reconstruction of our communities, it was not forthcoming in Sodom and Gomorrah. One has the uneasy feeling that we are in that position. There is so little health in the whole of our modern civilization that one cannot find the island of order from which to proceed against disorder. Our choices have become terribly circumscribed. Must we finally choose between atomic annihilation or subjection to universal tyranny? If such a day should come we will remember that the mystery of God's sovereignty and mercy transcends the fate of empires and civilizations. He will be exalted though they perish. However, He does not desire their perdition but rather that they turn from their evil ways and live. From us He demands that we work while it is day, since the night cometh when no man can work.

Christian Witness in International Order

By EIVIND JOSEF BERGGRAV

(Bishop, Church of Norway, Primate of Norway)

THE first and the fundamental Christian Witness in International Order is that *there is a living God*.

The difference it makes can be observed if one compares the wording of the famous Declaration of Rights of 1776 with that proposed by the Commission on Human Rights in 1948. The cornerstone document of humanity from 1776 speaks about the Rights of man, *endowed upon him by his Creator*. Quite differently reads article I in the lately proposed Declaration of the United Nations, 1948:

"All men are born free and equal in dignity and rights. They are endowed by *nature* with reason and conscience and should act towards one another like brothers."

"Endowed by the Creator" here has been supplanted by "endowed by nature." The Creator is dropped, Nature enthroned. There you have the difference. You may test the reach of it, if you compare the appeal included in calling upon a man or a nation, saying: "You are responsible towards your Creator" with "You are responsible towards your nature—or towards 'Nature.'" When God is left out, nature becomes master. And what a nature! Irrespective of what sort of philosophy the commission has enclosed in the word *nature*, modern quasi-Darwinistic and Freudian man will take it as it sounds to him, whether you spoke of the voice of

nature or referred to the voice of *Blood and Soil*. If the only stronghold of human rights is that they have been bestowed upon us by nature, then the human rights are delivered at the mercy of certain human instincts, and of those exploiting them. These instincts and their exploiters will ravage societies and nations. As the only possible liberation from these forces the Christian witness sounds: There is a living God! Your responsibility is towards your Creator! This is the Christian challenge, even in international order: Believe in God!

Out of this the next Christian witness is born: *The living God has proclaimed His will*. God is law and love in one. Those two can never be separated.

Too often international law has been like a lion's agreement. The Christian witness is that there does exist a fundamental law above all lions and aggressors, above Nature. Based upon "Nature," one can only get the law of power and perhaps of paper, evoking men's cunning strategy of stealing around it. Based upon the divine super-law, one gets the law written in men's hearts, making them free, appealing to their sacrifice for good.

There are today two, three or more "big ones." By accepting this as a fact, as the dominating fact, mankind today accepts simultaneously that the rule of life as given by Nature is war

—that the means of government are force, violence and threats—that the aim and success of life is aggression. No real peace is possible without the respect of a ruler above man. Only he who obeys the Master of life can rule and create peace.

Adapted to international order, this fact challenges the churches to urge upon the nations to accept and to confess as a solemn basis of all international law the supremacy of the Creator's eternal law. The paramount difference between right and wrong must be recognized as situated beyond the reach of human political power. The world of today is ripe for acknowledging the supreme, imperative God, He who is speaking in nations' as well as in men's lives. It therefore is up to the churches to proclaim the transcendent law of God.

God's writing is on the wall of the buildings of Lake Success today: The axe is laid unto the root of the trees, repent and bow to the majestic law of your Creator.

Adapted to political language, the first step must be that all Christian churches—and I fancy there is no iron curtain between us and Rome on this question—that all Christian churches and church congregations join in this plea to the United Nations: Make it the basic proclamation of all human justice and international law, that we bow before the eternal law of God and pledge ourselves to uphold the rights and duties bestowed upon men and nations by our common Creator.

This is the first condition for making one world. But the living God is law and love. They can never be separated. And the chief ingredient in love is *sacrifice*. No divine justice exists without sacrifice. No human society-

life is possible without sacrifice. My neighbor and my neighbor nation according to God's order are of the same value as my own home and country. There exists no Herren-Mensch, no Herren-Nation. There are only two possibilities before us: make slaves or make sacrifice. Without sacrifice of selfish dreams, yes, even of some natural rights, there can be no reconciliation, no peace among men. Justice alone is apt to appeal to power. Love cooperating with justice means the will of God and results in good will between men.

What then is to be sacrificed in international order? The Church itself is part of international order. The Church will have to sacrifice all sorts of prestige and that kind of well-insured position from which to tell all others that they are on the wrong track, while we are the only safe ones. When we speak of the wayward world—we are part of it; its failures are ours.

As far as *nationalism* is contrary to God's love, it must be the Christian witness, that it has so far to be sacrificed. If Christians take this point earnestly, they and their churches will have to demand of their state-leaders the willingness to sacrifice some parts of national sovereignty. Without this being realized, all politics from now on will have an effect like the loading up of an atomic bomb. Either bow or burst. You can scarcely expect the statesmen to take the lead in this crucial question unless pressed by the people. It is up to every citizen and first of all to every Christian to fight exalted nationalism.

This points to the most exacting and most extensive of all human sacrifice: *the sacrifice of instinctive emotions*. It was felt necessary in wartime

to whip up such emotions. Now our war practice is taking revenge. *Primitive emotions*—for instance, as demonstrated and used by the world press—are today dominating mankind more than ever. A leading world paper wrote this year: "Let not our hatred of our foe grow cold." Without sacrifice of some popular national emotions, those contrary to God's law as well as to His love, destructive powers will gain ground and conquer mankind's best aspirations. This is the second Christian witness in international order: Bow to God's law and love in sacrifice.

This leads us to the third Christian witness: *There is a foe*. Contrary to all flat evolutionistic optimism, the Christian witness is that we are participants in a drama of life and death. God and mankind have a foe. One of his best hunting grounds is of course the international arena.

This enemy hates unity. He loves to divide, split up. He loves iron curtains with guns and exciting newspapers behind them. He especially loves it if there is lowered an iron curtain between Christian churches. As long as he succeeds in getting the Christian churches to demonstrate to the world their jealous rivalry, it is very satisfying to him. Because then there is no Christian witness of this unity. He loves incidents and insults, he is delighted when churches as well as nations become offended and cultivate such emotions. He hates such a conference as this one in Amsterdam—if he does not gain here what *he* wishes. The Christian witness points to this foe, who is upsetting men and nations and churches against each other. He usually behaves like a friend: the friend of national rights and prestige, the friend of Christian

faithfulness used as cover for church-selfishness. He likes very much the word *veto* because he is aware how the use of it upsets people better than anything else.

The Christian witness is that there is among us a demoniac, a satanic force, very smartly concealed in attractive ideas and aims, sometimes veiled in our highest aspirations. The Christian claim is: Unveil him! Name him!

As to the question, *where* is the foe, and *who* is he, you might in some countries get short-cut answers from the man in the street. Somewhere they would name him *West*, elsewhere they would say *East*.

But there exists no incorporation, no incarnation of God's foe, like that of God's Son. When the Bible speaks of him, he is always in some disguise. And there may be a thousand demons in a human being without this being thereby becoming *the* foe. There are demons in all of us, and everywhere—Church organizations not excepted.

But when the foe of God is speaking or acting through a human being, then this being or his organization in that moment *represents* the foe. The Bible points at any thought, any idea, any ideology, any action inspired and directed by *evil*, and says: There is the foe. The foe of God is operating through men, *only* through men. Those men *are* not the foe, but where they stand for evil they become the *bridgehead* of satanic powers.

What then about international affairs today? There is no way around it; we have to confess that international affairs today are dominated by the bridgehead of the demonic forces. The whole strategy, the whole scheme is on a satanic level. The rules according to which the play runs are set by him.

This then is the Christian witness in international order: *There is a foe* and he is advancing today, gaining bridgeheads in all camps. He is well satisfied that no one points to *him*—but instead points to west or to east.

Indeed, I know your question: Isn't it our duty sometimes to identify this foe with a person, like Hitler, or with a nation, or with an ideology? As a matter of fact, we did this during the Nazi-fight. Only I fear that we did it too easily. We did it with the attitude that we not only were on the right side, but ourselves were through and through *all* right. Black and white were the colors, and we were white. Today many are apt to judge in the same manner.

What then? Something right and something wrong on both sides? No decisive judgment possible? No precise Christian witness?

Surely there is. Where the means of the devil are used, there is the foe. Totalitarian police states are judged, not by their social structure, but by their satanic means. There can be no hesitation as to the Christian witness so far. Not the churches, but God Himself denounces the methods used by the totalitarian policy states. Christians have to stick to the will of God and the rights endowed upon man by *Him*—not by Nature. Here the Christian witness means resistance unto the last drop of blood.

But some men are bewildering us. On the one side those who speak so attractively of *status quo*. We like it, and the devil likes it. Christ does not like it. "I am come to send fire on the earth." Christian soldiers then can make no halt in the progress of the realization of God's will on earth. Take care when the foe is within the status quo.

Other men are talking from quite an opposite point of view. They tell us two things, firstly that history is now in an unprecedented evolution, all normal categories being out of date. Secondly they tell us that under such circumstances evil must be used as transitory means—to achieve the paradise-society in the coming years.

In some countries and in my own we have experienced this view practiced during the Nazi occupation. All your criteria are outdated, they told us. This, they said, is the epoch of "volcanic changes, all is fluid" and you can't stop the "process of history."

Very fascinating indeed! Fascinating and satanic. This was made clear to us when we saw the practice and the results. There are acute situations, where the Christian witness to a man or a group must be frank: You represent the very foe of God. This is clear when they tell us that all is fluid, all divine laws outdated. Heaven and earth may change, never the order of God. Be calm and cool in such excited times and listen to the eternal law. Worst of all is when they teach us that their distortion of truth and their violation of all human rights are only transitory means, something they will put behind as soon as they have reached their aim. Here it becomes evident that not those who are anti-God are the first-rate enemies, but those who are pro-evil, even if they be veiled like an angel of the light.

So it is an important part of Christian witness to make clear to international politics that it is part of a drama when forces much stronger than material powers are at work. Beware of the real foe!

Corresponding with the Christian statement of the foe is our fourth Christian witness: *There is a victory!*

The contrary of Victory is not defeat, but *vacuum*—emptiness, nothing, self-destruction at the end.

To be sure, we experience today a tremendous human vacuum. On the surface you may find sufficient ideas, isms and loud-cryers. But where is faith, where is enthusiasm? Even the communists are losing faith as they are gaining power.

All of us agree that while we won the war, people lost their aims of life. Nowhere prevails disillusionment to such a degree as in international politics. It is a tremendous danger because we ourselves by our bitter lamentations add to the effect of all evils.

What then is the Christian witness?

It is this: When God speaks there is no longer a vacuum. God *has* spoken. What did and what does God speak? In the act and deed of Christ He centered one fact and gave one clear lead. The signature of it is *solidarity*. Solidarity is God's plan and will and the way towards victory.

First of all: God's solidarity with men.

There can be no de-Christianized world because even if God was never mentioned the affair is His. He has declared His solidarity with men even at their lowest. This solidarity did and does cost Him suffering and sacrifice. But along this way, and *not* along the way of human self-assertion and self-demand, victory was and shall be won.

This solidarity of God with men has to be realized, worked out in the world of men. What perhaps the world needs most today is solidarity among men even in their waywardness. There is a general hunting of men, trying to blame one another, knock each other out—and the same among the nations. What about Germany? We may judge Germany guilty to a degree as no

nation before. Justice does not exclude solidarity. And isn't *our* mismanagement in Germany now teaching us solidarity even with the former transgressor?

Solidarity is the principle of God for men to live together. Our task is to create schemes according to this main line. One such scheme seems to be *true democracy*, but the consequence of it in international order then must be a *federal* order between nations or states. One or two states unduly dominating others will be contrary to solidarity, contrary to God's will. Great powers at the end never proved to be a blessing. The future of international order—if it shall be a cursed one or a blessed one—depends on how far *mutuality* becomes organized in the world. Man's disorder is due to misuse of power. God's order is realized by the recognition of mutual respect, mutual rights and mutual responsibilities. This is the solidarity which fills the vacuum, revealing the view of victory in front of us.

But so remote? What does such witness mean in just *this* situation?

Distant? How remote was victory in 1940? Nobody knew. But then we all said: However far it may be—never let it out of sight, always think of it, always work for it. Solidarity was felt as already anticipating victory. How much more is this the case now, if we bow under God's solidarity with men and direct all our enthusiasm to the achievement of a future?

These four points of a Christian witness are included in the one word, Christ. It is He who does assure us

That there is a living God.

That God is law and love, order and sacrifice.

That there is a foe.

That there is a victory.

RECOMMENDED READING

Book Reviews
By The Editor

The U. S. Army in World War II

The first two volumes in a projected series under the title *The U. S. Army in World War II* have been released; they are *The Organization of Ground Combat Troops*, by Greenfield, Palmer and Wiley, and *The Procurement and Training of Ground Combat Troops*, by Palmer, Wiley and Keast.

These two volumes, released recently by the Historical Division, Department of the Army, should not be overlooked by the alert and enterprising chaplain of any department and particularly the Army Ground Forces chaplain. The first is of particular value to the administrative chaplain or those who anticipate becoming administrative.

These volumes are available to Department of the Army and Department of the Air Force personnel at the libraries of forts and camps, service schools, armies, corps, divisions and university R.O.T.C.'s. Your local Information and Education officer should assist you in obtaining these if you do not find them readily available.

What About Scandinavia?

Ever since Marquis W. Childs said in his popular volume *Sweden, The Middle Way* of these people, "Their progress has rarely been marked by dogma" and that one is impressed with "the patience, intelligence, perseverance, courage, and remarkable homogeneity of this people," we have

wished someone would write a book such as Dr. Rasmussen has so splendidly done. Frequently the social and economic practices of the Scandinavian countries have been held up as temperate examples of what other nations might well consider and possibly develop. Observing the poverty, disease and squalor among peoples of nations having state churches of other faiths, one cannot help wondering whether the cultural progress in the Scandinavian countries occurred because of the influence of the church or in spite of it. To those who have this curiosity as well as to those who are concerned with co-relating the effect of large-scale Christian institutions upon the contemporary order, this 194-page book will prove of interest. It will also prove valuable to the student of church-state relationships.

Too, it may be rather shocking for some to discover that in Sweden, for example, "within the state church there is a range of beliefs all the way from Unitarianism to Romanism." On the other hand, as Dr. Edwin T. Dahlberg, President of the Northern Baptist Convention, recently pointed out, when the daughter of a Baptist in Denmark was to become the first public school teacher, her teacher's certificate had written across the face of it, "Not qualified to teach religion." This despite the fact that "she passed the highest in the nation in the subject of religion."

(Continued on page 33)

The Importance of Mental Attitudes

By CHAPLAIN (CAPT.) NORRIS T. MORTON

(Forest Glen Section, Walter Reed General Hospital, Washington, D.C.)

Chaplain Morton is a graduate of Acadia University and Newton Theological Institute. His last pastorate before entering the Army was at Union Congregational Church, Seekonk, Massachusetts; previously he served churches in Brookville, Massachusetts, and in Norwood and Providence, Rhode Island.

One of Chaplain Morton's special interests has long been that of firefighters and their work. After serving for 14 years as Rhode Island State Fire Department Chaplain in civilian life, he became the Army's only official firefighting chaplain. The July, 1948, issue of *THE CHAPLAIN* carried a news item and photograph showing Chaplain Morton instructing United States soldiers and civilians in fire prevention at the Wetzlar Military Post.



members of his home community and he is well liked by everyone. But he is not at all happy and when alone breaks out into fits of crying. Something is wrong. He has mastered the outer world and has everything externally that a man can desire; wealth, family, friends, and social prestige. But he has failed internally.

He has not learned how to live on peaceful terms with himself. He is not at home in the privacy of his own mind.

One of Shakespeare's characters once said, "My mind to me a kingdom is." This man has lost the greatest kingdom on earth—the kingdom of his peace of mind. "When I am left alone," he says, "I break down and cry. I get disgusted with myself. Please tell me what my trouble is!"

After quite a lengthy talk, I discovered the source of my friend's trouble. He had left God out of his life and this produced a vacuum that filled his life with emptiness. All the external things cannot fill up his spiritual longing and he cries because he has lost that which alone can satisfy and complete his living.

Another man faced hours of loneliness. He was not so fortunate as my friend. He was not wealthy. If he was ever married at all, his wife was now dead and he had no children. He was

THE most precious possession that a man can have is a contented mind. He who has such is wealthy indeed, while he who does not have a contented mind is a poor man no matter what his material holdings may be.

Recently a man came to me with a problem. His problem was unique because it concerned not his circumstances but himself. This man has no financial worries, for his income is \$75,000 a year. His domestic situation is altogether pleasant. He is happily married and is deeply in love with his wife and very proud of her. She is a charming person and a great help to her husband. His social position is a happy one. He rates highly with the

a poor, struggling textile laborer. His health was poor and life was an uphill climb. General Wainwright in his story speaks of "our inching human progress." That was this man's experience. Every inch of territory that he gained he had to struggle to obtain. Things did not come easily to him. His eyesight was poor. He had in his past been guilty of murder. People were afraid of him and suspected him of having designs on them.

But one day he found Christ and this transformed his life. From the moment of his surrender things changed for him. He was still poor; he remained a bachelor; he had no children to comfort him; his health remained handicapped; and he had to work hard for a living. But he had found Christ and this gave him the most precious possession that a man can ever have, a contented mind.

When he was alone he did not cry. He had learned how to be content. He had mastered the art of perfectly adjusting himself to the universe. He was at home in the most important domain of all—within himself.

This man's name was Paul. He had developed out of his experiences with Christ a mental attitude which is the secret of all contentment. I shall let him describe the attitude which gave him contentment:

"Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content."

And that is the true wealth of the universe! He who is at home within himself and who has mastered the art of living on peaceful terms with himself need not cry when he is alone. Such a person can testify: "I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be

full and to be hungry, both to abound and to suffer need."

"I can do all things through Christ who strengthens me."

Here is the secret of effective living—of peace within our hearts and contentment within our minds. It is to be found only when Christ is securely enthroned within our lives. For only when Christ is present can we possibly achieve that mental attitude of adjustment to the facts of life which we are forced to face. Only when Christ is our Director can we say, "I have learned in whatsoever state I am, therewith to be content."

Our mental attitudes are important because we can control them. What happens to us in life is largely beyond our control. But what happens in us is a factor of our own choosing.

Marcus Aurelius in his *Meditations* points out that external and movable things do not touch the soul. "But our perturbations come only from the opinion that is within." It is not what happens to us but how we take it, that really counts. It is not the circumstances but what we determine to make of them that is important. Someone once expressed regret to Napoleon that the circumstances were against him. But Napoleon replied by exclaiming, "Circumstances? Why, I make circumstances." And he did.

When a man makes up his mind, he alters the course of history. There is enough power in mental force to shape the universe. This is true of military conquerors like Caesar, Alexander the Great, Genghis Khan, Frederick the Great, Napoleon and Hitler. These men made up their minds to change the course of history and they succeeded.

But other men, not of military might, have made up their minds also,

and they have altered the course of history. Confucius, Aristotle, Socrates, Plato, Buddha, Mohammed, Jesus, Paul, Augustine, St. Francis, Livingstone, Wesley, D. L. Moody, George Whitefield and Albert Schweitzer. These men have moved mankind in a more wonderful way than did the military despots. These noble saints, in departing, have left behind them:

*"Footprints in the sands of time,
Footprints that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother
Seeing, may take heart again."*

It will always be true that when a man makes up his mind, he alters the course of human history. When men dare to think something always happens. The power of mental attitudes, whether for good or evil, is enormous.

Shakespeare's oft-quoted lines—"To be or not to be" might be changed to another idea, "To think or not to think, that is the question."

Christian Science is entirely right in its insistence that mind is more powerful than matter. There is no question that mental concepts are the dynamos that drive us to action, either good or evil.

Paul recognized this fact when he said, "Finally, brethren, whatsoever things are: true, honest, just, pure, lovely, of good report—**THINK** on these things."

Jesus realized the importance of mental attitudes in our relationships with one another. He was a keen observer of people's minds. He noticed and remarked that the Pharisees had a haughty attitude and he told the parable of the Pharisee and the publican going up to the Temple to pray, in order to warn us against an attitude of haughtiness.

He noticed the attitudes of worship-

ers in general and observed the frictions and tensions that existed even among those who professed to worship God. So he said that we must change our attitude toward our brother before our offering can be accepted.

"If you have aught against thy brother, leave there thy gift, and first, go get right with thy brother. Then come back and offer thy gift."

Whenever we take an attitude of harshness and spite against our brother, Jesus bids us stop praying until we change that attitude and decide to forgive and make up.

Let us note three things concerning our subject.

Mental attitudes are important in our personal relationships. They either generate good will or ill will. And we are responsible for these attitudes.

Some years ago in New York State, James Fenimore Cooper owned a farm. Someone came along one day and cut down one of his prized trees. Mr. Cooper took an attitude of bitterness and resentment which led from one lawsuit to another. It wrecked his entire career and he carried this embittered attitude to his grave. We have to live with people and we might just as well make up our minds to get along with them. Mental attitudes are important in our personal relationships.

Again, mental attitudes are important in our cosmic relationships, i.e., our relationships with the universe. 1. Toward sin; stop justifying ourselves by making excuses. 2. Toward the inevitable; avoid bitterness.

Kipling had the right idea when he said of both triumph and disaster, that we ought to "treat these two imposters just the same."

The important thing is not what happens to us but that we can retain

our sanity and poise, despite either triumph or disaster.

Dr. Fosdick reminds us that one of the most important things which every man has to decide is how to meet the "must" of the world—what shall be his attitude and spirit as he faces life's inevitable compulsions.

When William Cullen Bryant lost his wife he could have taken an attitude of defiance or bitterness. But instead, he occupied his thoughts, when she passed away in 1866, by translating Homer's *Iliad* and *Odyssey* at the rate of 40 lines a day. This work is not only one of the best poetic translations of Homer; it is an example of one way for us to face sorrow and loneliness.

Spencer was right when he said in his *Faerie Queen*, "The noblest mind the best contentment has." And nobility of mind comes from controlled mental attitudes. This is the only way to realize contentment and inner peace. Whatever may happen to you is of minor importance; what happens in you is all-important. "To be vexed at anything which happens is a separation of ourselves from Nature." *

It is within our power to cooperate with Nature or to rebel, and our choice will determine our happiness or our woe. Robert Coffin in the following lines tells of one who cooperated instead of rebelling:

*"Mrs. Virginia Barksdale was a creature
Made beautiful with pain in every feature,
Arthritis and a studied and sad pride
Had made a steady flame of her inside."*

It will always be true that:

*"What we choose is what we are
And what we love we yet shall be,
The goal may ever shine afar—
The will to win it makes us free."*

One final thought is that our attitudes are extremely important in the national and international fields, which at the present time are so loaded with dynamite.

(a) Nationally we have to face the race problem. It is important for us all to practice the Golden Rule in our attitudes and dealings with people of all races. The same Golden Rule applies to our attitude toward both capital and labor.

(b) Internationally, the Golden Rule applies to our attitudes toward all the nations of the earth.

The finest attitude I know is that expressed by the Methodist Church in California. In stating their objective in a Crusade for Christ, the moderator said:

"Every church in the Fresno district should be global in its outreach for service, should strive for union and toleration, seek to make religion as intelligent as science, as appealing as art, as vital as a day's work, as intimate as home, and as inspiring as love."

With such an attitude we could win the world to Christ.

To summarize our message, mental attitudes are important in our personal relationships, in our cosmic relationships, and in our national and international relationships.

Let us come into that vital relationship with God so that we can truly say with Walt Whitman, "There is nothing that can happen to me at any time or in any place, that I cannot turn to advantage," for "I can do all things through Christ who strengthens me."

* Marcus Aurelius.

American Seminary Chapels

III. Drew Theological Seminary, Drew University, Madison, N. J.

By H. L. MCGILL WILSON

"THERE are two kinds of Christians," once said Drew's witty Professor Upham, "Quakers and Methodists. Methodists are Earth-quakers."

Methodism's tremendous power to accomplish the difficult has the seismic quality of the unexpected. One of its church structures should be an international landmark as the earliest scene of non-cooperation. Its parishioners moved into it, slept, ate and lived in it for days, until they had thus convinced the board of trustees not to sell it. This historic event occurred in the oldest continuous site of Methodism in America, John Street Church, New York.

Thus it is not surprising to find this body, which is among our younger church groups, the custodian in Drew Seminary of one of the nation's antiquarian gems; for the Seminary occupies what was once the estate of William Gibbons, who came from Savannah to northern New Jersey and there erected a southern mansion in a community known then as *Bottle Hill*, today as Madison. He named his estate *The Forest* and erected in the 1830's his residence, still known as *The Mansion*, at a cost of \$100,000.

Thomas Gibbons, his father, had acquired a fran-

chise to operate steamboats between New York and New Brunswick, New Jersey. He took Aaron Ogden as partner and employed young Cornelius Vanderbilt. It was this firm which retained Daniel Webster as counsel and broke the monopoly which Fulton and Livingston had claimed on steamboat navigation. As a result the rapid settlement of the west by means of free navigation on American rivers was intensified.

At Drew the campus is still *The Forest*, 120-acre arboretum. Hundreds of oak, beech, birch, spruce, maple and other trees standing beyond the fine Bowne Memorial Gateway provide the entire area with a cathedral hush. The Forest and The Mansion conjoin to cause an instant association with W. H. Hudson's "Green



Drew Seminary Building, in which the chapel is located

Mansions" and his lines apply to Drew:

"Even where the trees were largest the sunshine penetrated, subdued by the foliage to exquisite greenish-golden tints, filling the wide lower spaces with tender half-lights and faint blue-and-gray shadows."

—and here, too, rendering difficult correct estimate of the true volume of the structures in The Forest.

The Mansion has a Colonial porch running 90 feet across its front; 6 huge Corinthian columns sentinel the facade. Each of the structure's two stories is 18 feet in height. The total effect is reminiscent of the White House and of vanished plantation mansions of the deep south.

Within The Mansion is a huge entrance hall some 30 feet in width and 50 feet in depth, but no state staircase comes down into the immediate vista of this hall. Smaller staircases are found descending along the rear walls of the two large rooms on each side of the hall. This is still paved with the original black and white marble squares and its original huge gilt-framed wall mirrors still today reflect perspective within perspective and crowds of students at receptions.

The rear room of the first floor was the family state dining room and this became the Seminary's first chapel when the property was purchased in 1867, continuing in that use until today's chapel was provided in 1898.

The manner of The Forest's acquisition for use as a seminary is as romantic as is its original establishment. Dr. John McClintock, famed Methodist pastor of St. Paul's (now St. Paul's and St. Andrew's, West End Avenue and 86th Street, New York) in 1866, Methodism's American centenary, had urged the establishment

of a seminary as a fit celebration. Dr. McClintock, who as pastor of the American Chapel in Paris during the War Between the States, is credited with having done more than any man except Henry Ward Beecher to prevent European intervention in that war, had Daniel Drew in his congregation.

That complicated personality, financier, speculator, churchman, came forward and offered a half million dollars for the Seminary. Two hundred and fifty thousand dollars of this was used in purchasing The Forest, to which the builder's son, William H. Gibbons, had never returned following his departure to serve in the Confederate Army. Once during the war The Mansion had been the scene of a great entertainment given by the New York social leader, Ward McAllister, who had married William's sister.

Daniel Drew—who is credited with the famous couplet:

*"He who sells what isn't his'n
Must either pay or go to prison."*

—invested the second \$250,000 at the request of the trustees, paying to the institution the increment on that sum. When he was financially ruined in 1876, the principal was lost and the lack of it was a sore trial to the institution, which then appealed to the entire Church. Result: the raising of much larger sums to replace the Drew loss.

The present chapel occupies, in apostolic fashion, an "Upper Room," being on the second floor wing of the Seminary building. But this Upper Room is larger than the simple term would convey. At Drew, land and buildings are always amply generous in area.

The Seminary building's exterior is



Mead Hall, former mansion of the Gibbons estate,
now the administration building of Drew University

an adaptation of the English Tudor, red-brick, country-house fashion. The entrance is through a fine Gothic porch which centers the edifice. Each wing consists of four bays whose buttresses, together with the wide chimneys and the vine-hung walls, serve to increase the mansion-house appearance and lessen the academic one.

One is surprised on entering the chapel to discover its volume. It is on its main floor shallow in depth, but wide; the width emphasized by the four, ten-row banks of long pews. Looking to the rear, one notes a balcony extending back and beyond the main floor entrance. This affords an excellent opportunity for the development of the chapel's feature, its splendidly angled and timbered ceilings.

In a day when so much of our fine woods have disappeared that the remainder must be spread thin—and is literally so by means of veneers—huge beams, purlins and rafters of strength and beauty become rare. This may be the practical basis for a modern art trend to decry the timbered ceiling as “nonfunctional” or even “dishonest”—as it may be (architecturally speaking) if steel construction is being used. Yet, a true timbered ceiling remains as lovely as it was in Tudor England—and its grain and tone may improve with the years.

While the chapel's floor plan does not appear cruciform, its ceiling is distinctly that. Each of the steeply pitched ceilings forming the arms of this cross are supported by great

rafters in upper and lower sets, between which supports in the form of simple Gothic arches have been provided. The hammer beams, the pendants of the rafters and the corbels are well carved in stylized foliage. The tone of this timbering, believed to be of ash, is the warm golden shade of that American wood and is almost cherry in shade. Perhaps only at St. Nicholas' Dutch Reformed (48th Street and Fifth Avenue, New York) can one see a finer example of the timbered high-pitched ceiling.

At the joinder of each arm of the ceilings with the central portion of the cross, a heavy tie-beam is used. In the pediment formed by this beam and the rafters is set a massive timbered Greek cross within the circle of Eternity.

Beneath this ceiling are the long, high-backed pews whose proportions are so fine that they may be classed among our most beautiful examples. This despite the claim of some that the pews are also among the most uncomfortable. Their tone is the same cherry as the ceiling.

Each row of pews is provided with kneelers. These kneelers, as well as the communion rail which stretches across the greater part of the chapel's front, turning at right angles to enclose the area which would be the sanctuary, direct attention to Methodism's origins. For this body was closely affected by the provisions of Wesley's own Anglican background and in many instances retained kneelers and communion rails.

The pulpit, holy table and lectern, the seats of the faculty, are within this sanctuary area. Back of the holy table has been placed a dossal of crimson cloth which contrasts richly with the small golden glass lancet windows

holding a medallion of the sacred monogram and the communion vessels, respectively, which are placed at each side of the dossal.

Lovers of fine wood carving should be interested in examining the excellent *linen-fold* carving which appears in the wainscoting of the sanctuary. Along one side of the chapel are five windows now glazed in clear glass.

Along the walks and paths of The Forest and in the Seminary chapel have passed some 2600 students who became Methodist pastors, as well as some hundreds who later served other denominations. The Seminary furnished 179* chaplains to the armed forces in the last war and at present Colonel Charles I. Carpenter, alumni, is Chief of Air Force Chaplains.

Drew has never been strident in proclaiming its work. The stillness of its forest, the calm of its town, whose leading citizen was once D. Willis James (memorial chapel of Union Seminary) are unusually attractive.

There is some discussion of a new chapel. For such an eventuality Drew is not unprepared. It now has in storage a Henry Holliday window which well may be the focus of attention in such a new building, thus combining the present with great art of the past.

Whatever changes may come, The Forest will remain, and you will recall those words of Isaiah:

"All the trees of the field shall clap their hands."

And the strength of the trees, which only God can make, remains with you.

The next article in the American Seminary Chapel series (which will appear in March) will be on the chapel of Colgate-Rochester Seminary.

* Total of list published in autumn 1946 issue of *The Drew Gateway*. Includes names received to August 31, 1946.

What We Can Do for Peace

BY DAVID A. MACLENNAN

(Minister, Timothy Eaton Memorial Church, Toronto, Canada)

"BLESSED are the peacemakers," said Jesus, "for they shall be called the children of God." Many of us are tempted to revise that beatitude, so that it would read, "Hopeless are the peacemakers in a world of conflict like this, for they are doomed to war." There is no disguising the fact that we are in a bad way. If it is true that unless we can create "one world" of political unity we are headed for catastrophe, then catastrophe is our destination. The world is divided, as Reinhold Niebuhr has recently said, between two great centers of power under the leadership of Russia and the United States, and "a deep chasm of fear and mistrust runs between them." These two centers of power embody two rival social philosophies "which have been fighting for supremacy in modern technical society."

Our scientific ability to create power has far outrun our moral ability to control it. It is true that we have in the United Nations what is called "a minimal bridge" between the two rival worlds of belief and action. But the common citizen of every nation has not much confidence that this bridge can support the tremendous loads which the tensions and mutual fear of the two worlds place upon it. We want peace. We would like to contribute to the salvation of mankind from war. Of all people on earth who should seek peace and pursue it Christians ought to be the most earnest. Surely we take seriously the

condemnation of war which comes from men who know it best. Recall what General Eisenhower said at Ottawa in January of 1946: "War is always negative. The best we can do is to get rid of it. . . . I hate war as only a soldier who has lived in it can, as one who has seen its brutality, its futility, its stupidity." Scientists who know the scope of atomic and other modern weapons plead with us to join the ranks of the peacemakers with an urgency unsurpassed by the religious idealists of the days before the atomic bomb became a reality. Someone asked Dr. Albert Einstein if he knew what would be the weapons used in World War Three. He replied, "I do not know. But I can tell you what the weapons of World War Four will be—stone clubs!" He is sure that another global war will reduce civilization to a most primitive barbarism. You may have read Arnold Toynbee's prophecy that "if mankind is going to run amok with atom bombs, I personally should look to the Negrito Pygmies of Central Africa to salvage some fraction of the present heritage of mankind." (*Civilization on Trial.*)

Is it any wonder that many thoughtful persons surrender to unrelieved pessimism and despair? We are all infected by spiritual sickness, by loss of confidence in ourselves and by our capacity to build a peaceful and just order of life.

But I say unto you, in the name of the Lord who believed in our ability

to fulfil God's purpose of righteous and holy peace, that peace is a possibility. We are Christians. We have a God infinitely greater than we have ever imagined. At our disposal are resources of power, of spiritual energy which can turn mankind from catastrophe and into the ways of peace. "Christianity," said Canon F. R. Barry, "was born into a world that was haunted by the conviction that man was about played out." Christianity can be reborn in the same kind of world.

First of all we can learn to face realities. Many of them are grim, but digging ourselves in behind a facade of pious hopes and wishes will not make us effective peacemakers. Among the realities is the fact that amid the present tensions a world-wide conflict can be touched off by either side in the present divided world, even though neither side desires war. Another dark fact we must come to terms with is that Soviet Russian leaders are gripped by an ideology "which dogmatically assumes an irreconcilable conflict between capitalism and communism, and seeks to protect itself against this eventuality by an ever wider belt of influence in both Europe and Asia." We must be prepared to counter the threat of this expansionism, and when military power is used for this expansion we must—and here is a tragic necessity for realistic Christians—be prepared to counter it with military defense.

But another reality of our situation is surely this: that a so-called "*preventive war*" can never settle the present international conflict. As the Federal Council of Churches has pointed out in its "Positive Program for Peace":

"Circumstances may at times make

forcible resistance a lesser evil than surrender, but no man should be deluded into thinking that new war will achieve the ends for which he would profess to be fighting."

Here in Canada and in the United States we ought to spend some time imagining what would happen if we were victorious in war after the complete disorganization of Europe including Russia. "Even if our own country remained relatively strong and undestroyed, where would we be? Could we take on the reorganization of Europe and could we add Russia to Germany as an occupied country? How ripe for freedom would Europe be? Even if Communism were destroyed as an organized movement, would not the anarchy, hunger and despair after such a war prepare people for new and more destructive totalitarian movements?" (John C. Bennett in *Christianity and Crisis*, May 10, 1948.)

Of course such black prospects must not weaken our will to resistance wherein either Russia's imperialism or communism are concerned.

A fourth reality which sensible citizens must face and accept is that *war is not inevitable*. If it should come it will come because of conditions we could have changed. I have begun to read Winston Churchill's first massive volume on World War II. In it he tells of a conversation with the late President Roosevelt. The President told him that he was asking publicly for suggestions about what the war should be called. "I said at once" (writes Mr. Churchill), "The Unnecessary War.' There never was a war more easy to stop than that which has just wrecked what was left of the world from the previous struggle." But any war is an unnecessary war.

We are not in the unbreakable grasp of a fatalism. "There is no irresistible tide that is carrying men to destruction. The evil forces at work are man-made and they can be man-changed. We do not believe" (I quote from the Federal Council of Churches' sober and statesmanlike statement) "that any government, whether our own or the Soviet, now wants war or is committed to war. Soviet leaders do have a global program which, if carried out in the intolerant and coercive manner of the past two years, is likely to lead to war. However, it can be dealt with by counter measures of peace."

What are these counter measures? The strengthening of our democratic system by the removal of glaring weaknesses and inequities. The education of our working people so that they will see that our developing way of life offers the best hope of increased welfare. Soviet communism only strikes and only wins where the opposing forces have, as Stalin phrased it, "exposed their practical bankruptcy."

Our spiritual leaders are correct: as we move resolutely and quickly toward "greater economic well-being throughout the world, greater emphasis on increasing social welfare, greater observance of human rights to check terrorism, and greater use of international conversation and negotiation" we move into immediate possibilities of peace and justice. It is here that the Marshall Plan is a potent instrument. Europe is learning that our devotion to freedom is not "completely bogus."

Be Effectual Peacemakers

Facing realities, the grim facts and the hopeful facts, will make us more effectual peacemakers.

What else lies to our hand as Christians? *As Christians we can be active centers of peace.*

We can support the United Nations Organization by our prayers, our votes, our influence. . . . Does this sound naïve, sentimental and fatuous? On the contrary, amid a welter of despair and cynicism, Christians can be islands of sanity and health. We can help preserve an attitude of patience, firmness and hope. Others may take flights into hysteria; we must not. Others may defy reason in blind hatred; we must not. Others may surrender to black fatalism; we must not. Think of the number of Christians in the world! Think of their potential if all practised the faith professed! One indispensable if undramatic means of practicing our religion lies in combating the mood of hysteria or blind hatred.

"There is always danger that in the face of alarming events hatred or fear will arouse mass emotion and drive people into doing foolhardy things. A free society can survive only as its members have the self-control and self-restraint to protect themselves against that mood. . . . There are features of Soviet conduct, and indeed features of our own national conflict which are evil and which we should hate. But hatred of evil is very different from the hatred of people as a group. Those who stand on the brink of disaster cannot safely indulge in emotions which make them unstable and unreasoning."

One of our ablest Christian philosophers who has made frequent visits to Europe in recent times says that the North American tendency toward hysteria gravely weakens Europe's confidence in us. "They do not understand why a nation so powerful should be so unsure of itself, so

afraid that someone is taking advantage of it and so apprehensive lest the Russians should 'outsmart' it!" (Reinhold Niebuhr in *The Christian Century*, May 26, 1948).

Except for sincere Christian pacifists, most church members would agree that where we face military peril we must be able to meet it with military defense. But Christians who have an experience of God's overruling wisdom and power should be able to distinguish between military and political penetration. We can be peacemakers among individuals and classes. We can take the initiative in peaceful actions. We must risk rebuff, and remember we cannot storm another's soul. . . .

I overheard the humorous advice given by an elevator girl in one of our hospitals the other day. It is relevant to our situation. Just as the automatic door was about to close, a member of the staff who helps to keep the hospital floors clean dashed in, tense to the point of belligerency, and said, "I've got to get to the fifth floor." "You will," said the poised operator with a smile, "don't panic!"

"We've got to beat the communists," cry apprehensive citizens of the western democracies. "We will," replies the confident disciple of the Christ. "We have the better way, the resources, the more adequate answer to distressed mankind's questions. Don't panic!"

Is this all we Christians can do? Face the facts; act as intelligently as may be in the light of them; and become living centers of self-control and calm?

Plan Future Strategy

Indeed there is a further grand strategy we can employ. Without it

our efforts as individuals are likely to be frustrated and nullified. *We Christians can help the Church become the Church*, the adventurous, disciplined, and directed Body of Christ. You and I whose names may have been on a church roll these many years can help form what Elton Trueblood calls the "disciplined and living fellowship, beginning in our own homes." Every church is theoretically such a fellowship, but we who know and love the Church confess with sadness that few attain to it. Yet peace, like any other essential and good objective, develops only where considerable numbers of men and women work together for common ends. Within every church there must be groups who will be bound together not by their virtue or piety but by their common concern to make Christ Lord of all life, and therefore the acknowledged Prince of Peace. Church membership should mean genuine fellowship—deep, daring, disciplined and outgoing. The Quaker thinker is right: "real renewal of life can come by the building of living fellowships in the midst of our present welter of futility, perplexity and dismay." Many physicians of our sick civilization assure us that we cannot obtain general recovery without a burning faith. That burning faith "will not be revived except through redemptive fellowships which serve to crack open even the most hostile world." Here in this church we must have such fellowships. . . . Will you help? Why wait until some terrible crisis is upon us? A recent writer on the American civil war tells us that Jefferson Davis, President of the Confederate States, was baptized by a rector and received into the fellowship of a near-by church when the Union army under McClelland was

about 20 miles from Richmond where Davis lived! It looked as if the city would be captured. He put off that decisive step until his enemy was 20 miles away. Then he ran for cover! He waited 60 years to do it. That was too late. Not too late for God to forgive sins, for it is never too late for that; but it was too late for the Christian religion to have the effects in his life that it might have had.

You would help make peace a durable reality? Begin where you are. "We have peace with God through Jesus Christ." We can enter into that relationship and know within the redemptive fellowship the power and serenity and confidence which we must have to be peacemakers.

Move Step by Step

This leads to the logical step we Christians in the making must take. *We can be champions of the One Great Church.* The One Great Church exists. On every continent and on most of the islands of the seven seas it operates. Last summer at Amsterdam, the World Council of Churches met, the representation including about one-half of all the professing Christians in the world. This world-wide fellowship in Christ is grappling with human need on a world-wide scale. But too many of us are unaware of its indispensable mission. Otherwise we would support it as we never yet have done. In 1938 Protestants on this continent spent on local congregational purposes an average of \$11 per person. How much do you think we spent on evangelization of the Orient, the Far East in that same year? An average of *two cents* per person! Does anyone suppose that the world can be conquered for Christ on this basis? I am one who believes

that Soviet communism must be resisted. I believe that it is diametrically opposed to Christian democracy because it pretends to an infallibility of knowledge and judgment fatal to true progress; that communists are opposed to freedom—to the rights of man, and are therefore a most dangerous force of destruction. They have abandoned all standards of morality built up through the ages. But I am equally convinced that we shall combat it by our dynamic pursuit of freedom, of justice, of fraternity. No Christian can join with communists. It is regrettable but true that for us the apostolic injunction applies: "be not yoked with unbelievers." But our chief instrument to overcome the evils of militant, disciplined, sacrificial communists lies in out-thinking, out-planning, outliving them in terms of Christian faith, truth and action. We Christians have got to take larger maps. The communists are carrying their ideology around the world. John Haynes Holmes, distinguished Ameri-



can liberal, recently returned from India and declared that we must "stand up to them; give argument for argument; expose their lies; and tell the truth." It is high time, he avows, that they were challenged in the name of truth. "Then would come victory and a release from fear."

But can we do it if the agents of truth, our missionaries, must skimp along on the pittance we place in our missionary budget envelopes?

Here is something you can do for peace! You can support the missionary programme of Christ's Church as you never did before. You and I could start and follow an austerity programme of our own. By money thereby saved, we could provide the sinews of Christ's holy and non-violent warfare against error, superstition, enslavement, disease, and all other evils.

Is such a simple but exacting programme for peace risky? It is. No one can guarantee that by it catastrophe will be avoided. No one can assure us that in facing up to realities, becoming centers of patience, firmness and confidence joining the fellowship of the concerned, and making global Christianity adequate, we shall win. But no other programme has as much chance of success. For surely it is in line with the will of God under whose Providence the whole pattern of history unfolds.

No such commitment is half as dangerous as staying where we are, speculative, discouraged, befuddled, or complacent. Dr. Harold Bosley of Duke University tells of an amusing experience of his own which might have had tragic consequences. A street

in the small town where he lived was being widened, and the workmen were blasting stumps away from the edge of the pavement. "On this particular morning they had placed a huge charge of dynamite under one stump and lighted a providentially long fuse to it. We had no sooner taken cover, awaiting the explosion, when the boy . . . ran out of a near-by house, perched himself squarely on the stump that was about to go up and began munching an apple! Of course he knew nothing of what was happening . . . to make matters worse, his mother came out of the house just then. When she heard the workmen shouting at her boy she called to him, 'Phillip, stay right where you are! If they hurt you, they'll pay for it!' Fortunately one of the workmen was able to get him off the stump and down to the ground in time to avoid being hurt by the blast."

Are we among those who want to sit right down where we are even though we suspect a huge charge of explosive has been placed under the status quo of our world?

We must move. We must move in the direction God in Christ is taking in our time.

O Lord our Christ, may we have thy mind and thy spirit; make us instruments of thy peace; where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy . . . Amen.

—From a prayer of St. Francis of Assisi.



Shall We Down-Grade Chaplains?

BY DELMAR L. DYRESON

AMERICAN business has frequently been on the receiving end of considerable multiloquence issued under the general heading of "The Church and Economic Life." The Churches, being the guardians of community as well as individual morals, formulate these pronouncements after careful study with a view toward bringing Christian ethics to bear more effectively upon certain economic sore spots in our social structure. For the most part this is all to the good, provided those who formulate the pronouncements are sufficiently versed in the many-sided aspects of the problems with which they have the urge to deal. But while the churches do this, they should by no means overlook their own economic practices by which in some instances, it is said with regret, the ethical level does not only fail to measure up to that of many reliable businesses but rather falls below.

These practices relate in general to the business phases of church administration such as the raising and distribution of funds, adequate salary scales, provisions for disability and retirement compensation, integrity of contracts and provisions for reasonable promotion of personnel. It is not our purpose to discuss all of these. More specifically we shall refer to some of the church practices as they relate to chaplains entering and leaving active duty in the armed services. As the services continue to call upon the churches to provide adequate spiritual ministry for their personnel

the problem cannot properly be regarded as one of mere history. It is a continuing concern.

When the emergency preceding World War II was announced, the church authorities were called upon to provide adequate spiritual ministration to those who would be brought into the expanded services. Many clergymen answered this call. Not only did they serve faithfully but they served with great credit both to the church and the military establishment. To cite an instance: A minister and veteran chaplain of World War I, holder of the Distinguished Service Cross and the Purple Heart, immediately volunteered for the War II emergency. While somewhat advanced in age for full field duty he nevertheless left a comfortable parish and entered active duty at a grade and salary considerably lower than that paid by his church. Again he rendered distinguished service both in the United States and on the battlefields of Europe, as he had in World War I.

That there were some who did not see the entire picture clearly is indicated by the following actuality: A chaplain had entered upon active duty. Shortly after, he received a none-too-kindly letter from one of the "church fathers." Among other things, the church dignitary said he could think of no reason why this particular minister had entered the chaplaincy unless it could be that it was a more lucrative position! In this instance the charge was utterly unfounded. Quite the contrary was true. It should be

said here that the financial remuneration of chaplains, at least so far as the favorable side is concerned, is more apparent than real. This, to say nothing of the hardships occasioned by long separations from home and/or family, together with other grave hazards to body and spirit. But back to the chaplain we left in the dubiously lucrative position. On several occasions he refused positions in the chaplaincy where promotions would have been more likely, even as he had done in the case of a civilian parish or two. It was strangely apparent that he preferred to be where—at least to his own conviction—he could render the best service to God and man. There are a number of instances in which this type of clergyman came into the services risking battle and death in order that no far-flung outpost would be minus the serving arm of the church.

On the other hand, there are those who by more or less fortuitous circumstances came into positions which equaled or exceeded the financial emoluments they would have received by continuing in a civil parish. Nevertheless it is not too much to say that there could have been still others to whom the financial remuneration, at least on the surface, might have been the strongest appeal. But this trait cannot altogether be said to be confined to the chaplaincies of the respective services.

We have glanced at the chaplains as they entered the service but now let us see what happened as they returned. Some denominations and denominational leaders appraised carefully the progress (or lack of it) made by their respective clergymen in the chaplaincy and took this into consideration as far as was humanly pos-

sible in their proper placement. Said one church superior to a returning chaplain: "I consider the experience you have had more valuable than if you had obtained a doctor of philosophy degree. We will put you to work whenever you are ready."

On the basis of travel alone most chaplains had the opportunity of enlarging mental and spiritual horizons far beyond that of their professional brothers who stayed at home. The multiple human and religious experiences of ministering to men under wide varieties of conditions during wartime were also factors contributing to the vigorous spiritual growth of chaplains. At the same time there were those in civil parishes who met highly challenging situations with skill and fortitude. These enriching experiences enhanced their ministry to their congregations. It is well when all these factors are recognized.

But there has been more than a little complaint among certain groups that those who had voluntarily represented the churches in the chaplaincy were down-graded upon their return. One returning chaplain was told: "You will have to start at the bottom," meaning he would have to begin where the new candidates from the seminaries begin. In this case the chaplain had performed in a superior manner in the services and had as well distinguished himself by outstanding work before the war. (The Army and Air Force require most ministers to have had three years' experience in the parish before commissioning them as chaplains.) Nevertheless, the chaplain in question must start at the bottom. He must do penance before full absolution can be given. But absolution from what?

D. Stewart Patterson, executive

secretary of the Methodist Commission on Chaplains, says, "These men are ministers serving as chaplains—they are not chaplains who once were ministers." They do not "leave the church. They move into one of the specialized areas of the ministry."

It is a gray day when certain sectors of the church feel called upon to down-grade men who have given most unselfishly of their services. In a business concern this practice, in addition to being illegal, would receive the immediate opprobrium of society. It stands out in blushing contrast to the practice of some business concerns who carried their employees on the pay rolls while they were engaged in Uncle Sam's service. There were instances in which congregations did this to a limited extent, although it was not expected that they should. Understandably, the majority of church budgets were not in condition to assume such obligations and in reality it was not necessary.

But to deal with employers who refused to maintain seniority for their workers, Congress enacted appropriate legislation. Labor unions also

took a lively interest in this phase of economics. One does not contemplate with pleasure the aspect of some churches' pursuing a substandard policy, a policy even below the minimum required by law for purely secular business enterprises. The only acceptable policy for churches to follow in these matters is one which will show neither favoritism toward nor discrimination against the ministers in the armed forces.



RECOMMENDED READING

(Continued from page 16)

The Lutheran Church of Scandinavia has been well in the front in alert participation in ecumenical Christian relationships. The author, though himself a Lutheran, writes objectively. There are unquestionably advantages and disadvantages even with a Protestant state church and he has not been hesitant to point these out.

What About Scandinavia? by Carl C. Rasmussen. (The Muhlenberg Press, Philadelphia, 1948, \$2.25.)

Faith Strengthens America

America's strength springs from faith and a "national sense of economic morality," Eric Johnston says in his new book, *We're All In It*.

Johnston, president of the Motion Picture Association of America, Inc., and formerly president of the United States Chamber of Commerce, writes:

"Our atom bomb, our revitalized military machine, our huge industrial plants and our scientific development add up to a bristling outward facade of power, but the indestructible core of any nation's strength and power lies in the spirit, temper, courage and morale of its people."

AT YOUR SERVICE

● *Materials and services
available to chaplains*

Sermon of the Year Programs

The "Sermon of the Year" program, sponsored by the National Sermon Committee and *The Churchman* Associates, is broadcast each Sunday at 2.30 p.m. over Station WMCA in New York City. The sermons broadcast on this program have been selected from thousands preached in churches throughout the country by clergymen of all the larger Protestant denominations on the subject of good will and better understanding among peoples of all faiths and races. Each sermon is read by an outstanding American and its author is awarded a citation for the best sermon of the week. Clergymen of all denominations are invited to preach and submit to *The Churchman*, 425 Fourth Avenue, New York 16, New York, sermons on these themes. Awards of \$200, \$100 and \$50 will be given for the three best sermons submitted during the year. Clergymen whose sermons are selected for broadcasting will be given credit on the air and will receive citations.

Sermons of Goodwill, the 1947-48 series in book form, has just been published by the Association Press.

Reveille

The second peacetime edition of *Reveille*, service men's paper of the Assemblies of God denomination, is available to all regular Army chaplains, reserve chaplains, National Guard and Veterans hospital chap-

lains free to charge. Address inquiries to:

*Kenneth D. Barney
General Council, Assemblies of God
434 West Pacific Street
Springfield 1, Missouri*

Films

The American Bible Society announces a new 20-minute, 16mm kodachrome sound motion picture entitled *Thy Word Giveth Light*, which tells the story of the Society's program of supplying embossed Scriptures to the blind. The father of a service man blinded during the war relates the simple yet dramatic story of how his son found his way back to a useful life through reading the Braille Bible and asks the audience to help the Society extend its program.

The picture may be secured by any group agreeing to take up an offering for the Society at the time of showing, or by payment of a \$5.00 service fee plus transportation instead of the offering. Inquiries may be addressed to any American Bible Society office or

*American Bible Society
Visual Materials Department
45 Astor Place
New York 3, New York*

Chaplains' Publications

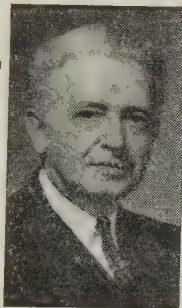
The list of publications by chaplains which was carried in the September, 1948, issue of *THE CHAPLAIN* was not necessarily a complete one, but was designed to inform our readers of some of the works of their colleagues.

The book, *This Man and This Woman*, by Chaplain Frederick W. Brink, USN, has come to our attention and should be mentioned in connection with this list. It is published by the Association Press, New York City, and sells for \$1.50.

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

To "PRIMING THE PUMP"



By DR. PAUL
SCHERER

This Is His Will

Most of us find it strangely difficult to put into words the controlling purpose of the lives we live. Maybe it's happiness we want, though we aren't quite sure we know what happiness is, or how to get hold of it. Maybe it's success we're after, but success is such a queer sort of commodity; nobody who's had it ever seems to be satisfied with it. You define it in one way or another and set out after it. Then when you overtake it you want to go back and change your definition, because what *you've* had was manifestly not *it!* The blunt fact is that we get up in the morning and go to work and come back home in the evening; and it isn't clear *what* we're driving at or *where* we're getting!

For such a situation Peter had an answer. You may not go in for it yourself. But great living has come of it, and on that ground alone it ought to be worth something. He lived in the time of Nero, and died then; and he thought you could be fairly straightforward about life if you wanted to. He thought you could manage to get on remarkably well even while the emperor's lions were licking their chops for a taste of you! It might not be for long, but while it lasted you could come out, so to speak, on

top.

You had to begin with the most apparent fact in the world; namely that you are not in the world *alone!* There are others in it with you. And you would have to make up your mind how you were going to treat them. You could pay no attention to them. You

could despise them. You could learn to use them for ends of your own. But you'd find that none of it would work. With all these possible courses in front of you, these roads branching out in every direction, he could yet see no reason for anybody to be confused. There was one course which was not simply the best: it was the only!

Peter was quite clear as to where he was and how he had to go. He knew what kind of world this is we live in; and he had met at first hand the greatest life that had ever been lived in it. He was at least by way of understanding one or two of the fundamentals. "Above all things," he writes, "have fervent love among yourselves." It wasn't just a mild sort of good-natured glow he was talking about. It was a vigorous and persistent will to every man's good. By that you could head right anyhow! You might not have much chance to travel far, but you could make a start; if nowhere else, then down the only road that held out any promise!

You've got to have more than a certain attitude toward others; you've got to have a certain conviction about yourself. And here's where religion comes in. You've got to do more than look around; you've got to look up! You have a commission in this world. You aren't here for nothing. You're not here to do as you please. You aren't here to express *yourself*. Your self alone isn't that important! You're here because God has shown you a certain bounty that He wants you to pass on in His name! That's the only ultimate sense life makes, and these differences between us in talent and opportunities! "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." There it is: a complete Christian philosophy of life put as simply as language can put it!

And Peter concludes: "that God in all things may be glorified through Jesus Christ." That's the kind of world I'd like to live in. It was the kind of world, four hundred years ago—when men had their minds more on God than we have—that made *our* world possible! It's the only kind of world that civilization itself can live in long! And we've got to help rebuild it. We're flatly up against the majesty of God's judgment, for having lived as we have lived, with rarely a thought for Him. We didn't learn it before; maybe we can learn it now; that He isn't fooling with history. Whatever there is for you to do during these trying days, the first item on the agenda is to leave *God* better off, if you please, for your doing it. The Bible assumes that's enough to integrate a whole life; and that nothing else will!

Let's Grow Up!

Sometimes we talk about the monotony of religion, and it never occurs to us that the dullness is ours, not God's. Something happens that we can't understand, and it's *God* that makes no sense—sheer folly to go on believing in Him. The years slip by and we quit praying. We rarely read the Bible anymore. It's all so unreal and shadowy now. I've had people look at me bewildered and beg me to tell them why God had left them comfortless and alone! Wondering at the cloud which had fallen across the face of their life—sure that He had done it—and *they* had!

The changelessness is in Him; the changes are in us. And they can be changes for the better; they are not always for the worse! By this token God can become more meaningful to you, instead of less; religion an ever deeper experience, rolling toward the sea; not just this shallow, intermittent enthusiasm you have now, that exhausts itself by running out on the sands. That's what Jesus means when he says, "I have yet many things to say unto you, but ye cannot bear them now." For His sake, grow up!

God's Universal Language

Somebody once told me of a young Welsh minister who visited one of the oldest members of his new parish, and finding out how devotedly she held fast to the very letter of her Welsh Bible asked her somewhat facetiously, "When our Lord lived on this earth, do you think he spoke Welsh?" "I cannot rightly say about that," she answered him; "but always when he speaks to me, he speaks Welsh!"

God's language is universal.

SKY PILOT SATIRE

Grounds For Hope

Doctrinal storms were brewing when Saint Peter wrote his first Epistle. That could have been his main reason for giving common sense almost as much priority as saintliness. Anyway, this is what he said in the fifteenth verse of his third chapter: "Be ready always to give an answer to every man that asketh a reason for the hope that is in you." It seems reasonable to assume that the senior Apostle repeated that admonition if he happened to

overhear any candidates for salvation trying to sidetrack the questions of inquirers with this irrelevance: "Men, I am following the religious trail which my forefathers blazed."

When I hear full-grown men chant that response, I am tempted to remove my diplomatic coat and say:

"Brethren, apparently you have not examined your doctrinal heritage. You gave those inquirers no reason for your hope. Naturally, they scorned the implication that in your ancestral line paternity in itself establishes everlasting spiritual superiority over offspring. You not only fumbled the opportunity to win their respect but you let them depart without a shred of the evidence which the Church has been presenting to doubters during



By IRA FREEMAN

the past nineteen centuries. Your reply—it would have been touching if it had been babbled by a baby—sounded like an echo of the refrain, 'All Is Gospel That's Gibbered By Our Gang's Forefathers,' which a Palestinian cast began to give in A.D. 30 in order to encourage their audiences to reject the Messiah.

"Of course, you should honor your forefathers. But you can fulfill that obligation without becoming pawns on their religious chessboard. Your heavenly Father never tampers with Freedom of Thought. A leash on that faculty is as deadly in the long run as a noose around the neck.

"The Good News clashed with many of the pet precepts of the Apostles' ancestors. Nevertheless, Saint Peter, the Apostles' spokesman, said to the Lord:

'We have left all, and followed Thee!'

"Brethren, you have not followed that apostolic example. According to your own words, one hundred per cent of your faith is sentimental loyalty to your genealogical tree. If that is true, you will fall. Belief that insures salvation is a gift from God. It reaches out beyond mundane fog and puts a man in rapport with the Lord, thereby flooding his awareness with a

kind of firsthand evidence of God's nearness that is as convincing as a Geiger counter's clicking affirmation that contact has been established with atomic radiation. You will find that belief if you follow its wake through the Scriptures. Then you will have something more substantial to lean on than the fossils of a line of progenitorial opinions."

Appointment of Chaplains in Officers' Reserve Corps

Chaplain.—*a.* For appointment as chaplain in the grade of first lieutenant, Chaplain Reserve, applicants must meet both of the following requirements:

- (1) *Education*—Must possess a consolidated transcript of 120 credit hours of undergraduate study from a recognized college, and a consolidated transcript of 90 credit hours of graduate study from a recognized theological school.
- (2) *Civilian experience*—The applicant must be actively engaged in the ministry as his principal vocation in life, and must have had the experience necessary to obtain the ecclesiastical indorsement which must be presented certifying that the applicant is accredited by and in good standing in a recognized religious denomination or organization.

b. For appointment as chaplain in the grade of captain, Chaplain Reserve, applicants must meet the requirements as outlined in *a* (1) and (2) above, and be actively engaged in the ministry as principal vocation in life for a minimum of 4 years, including at least 1 year's experience as a clergyman in the denomination by which accredited.

c. Evidence of accreditation will be maintained throughout the period of commission. On July 1 of each year, or at such other times as may be deemed proper, the Chief of Chaplains will submit to denominational officials and committees recognized by the Department of the Army a list of their chaplains for recertification or other evidence of the continuance of accreditation.

d. If ecclesiastical indorsement is withheld from a chaplain or if he cannot maintain accreditation, the Chief of Chaplains will report such circumstances to the Adjutant General with pertinent recommendations pursuant to paragraph 74i, AR 140-5.

e. If a chaplain changes his denominational status, certificate of accreditation covering this affiliation will be furnished immediately to the Chief of Chaplains.

EDITORIAL

Amsterdam

Together at Amsterdam were Anglicans, Greek Orthodox, Old Catholics and nearly every variety of Protestant. There were people from defeated nations and victorious nations, and those from both sides of the iron curtain—but all with one desire—to listen patiently to one another, and if possible, to find ways of working together. Many things have been said and will be said about the World Council of Churches, but with no justification can any group remain aloof from this Council because its pattern is not sufficiently conservative.

Among important considerations Dr. Douglas Horton, official delegate of the Congregational-Christian Churches in America, raised these questions:

"If one Christian refuses to meet another Christian, or the representatives of one Christian body those of another, how can they know whether the others are really unworthy of being accorded cooperation? How can they know in any adequate way whether their reasons for non-cooperation are truly good? How, at any rate, can they honestly be called followers of One who did not refuse to meet even with publicans and sinners?"

In this connection a man commented jocularly that some churches busy themselves preaching the Gospel against one another!

With respect to the Christian approach to the Jew, Washington's Bishop, the Rt. Rev. Angus Dun, said at a press conference:

"We are gaining in that we are learning to listen patiently to others who differ greatly from us."

Another asked, "What can the Church say about the boundary of Chile, Argentine—or Palestine?" It was agreed that not much could be said but that Christian charity could be shown and help given.

Prof. G. Florovsky of the Orthodox Seminary in Paris, pious and patriarchal-looking with full beard and wearing the black cassock of his order, said significantly:

"Whatever promise and importance our present coming together may have (and let us hope, will have), no ecumenical gathering can by itself, annul or even conceal our state of separation. We are here first of all to rediscover one another—I mean, to rediscover one another as fellows and brethren in Christ."

And again from America's John Foster Dulles came the words:

"We are not in a world where 'all or nothing' is a healthy rule for living. Some put down on paper the theoretical ideal and then feel frustrated if it cannot be at once realized. The alternative is to get to work wherever that is practically possible and to rely on creative spirit and its good results to open new areas of opportunity."

On the subject of ecumenicity, Father Florovsky, who incidentally is coming to New York next year to teach in the Orthodox Seminary, said:

"The ecumenical movement is a movement for Christian work."

Explaining this remark, he suggested that we must escape our Christian provincialism and remember that there are other communities and other countries. Citing an example, he pointed out that in the case of the

Orthodox Church considerable importance is attached to the Holy Scriptures but not to the Scriptures alone, for tradition also holds a high place. Immediately there were objections to Florovsky's emphasis on the importance attached to tradition. But he quickly pointed out that the chief objections came from those of the Calvinist tradition, the Baptist tradition, and so on. "We are provincial in our traditions," he said.

Continuing, he elaborated: "St. John Chrysostom was a great social visionary among the early church fathers. But he was a Greek. Should we therefore leave him only to the Greeks? We should study the distortions of Christian tradition if we are to achieve any degree of unity. There should be ecumenical instruction in our churches."

It may be spectacular enough when East Indians and Icelanders sit side by side, when an American from San Francisco, an Englishman from London, and an East Indian from Hyderabad share the same room. But it is much more significant when the right answers to some burning social questions come from the lips of priests who practice rites so ancient that others representing more modern traditions feared the former might actually be idolators. Again, to see the sunbeams of Christian patience radiating from the countenances of clergymen of pre-medieval rites is an enriching experience. It cannot fail to bring one several steps forward on the long and difficult road to better world understanding.

In America we associate the fez with rites of the order of the ancient and mystic Shrine, or with visitors from the east. But at the World Council daily prayer period, the Rev. Wakly

Boulus of Sannanes, Egypt, appeared regularly, fez and all.

There are those on the European continent as well as on the American continent who worry about conventional warfare, the atomic bomb, bacteriological attacks, and whatnot. It is hardly possible to predict what the coming months and years may bring. No one can know what is in the minds of those who control the physical destinies of many peoples. Maybe the Europeans are more used to getting hurt. Maybe they are conditioned to suffering. (The room where this was written, despite the cheery pre-autumn sun outside, was several degrees below what North Americans regard as normal room temperature. Yet the Europeans seemed utterly unperturbed.) God knows they should be conditioned to hardship. Their cultures are much, much older than ours. They have learned that no matter what happens there are certain things that persistently endure. Nor have we heard it suggested that in case the east and the west come to a condition of overt struggle, it would be a transpolar struggle and therefore might not touch the usual battlegrounds of Europe. Strangely enough, some Americans have suggested this fantasy but most Europeans have been too long schooled in experience to entertain such a vague hope. They will endure another bumping, if it comes.

A few years ago we beheld the ruins of ancient Carthage in North Africa, also the ruins of her former sister city across the Mediterranean, Pompeii, Italy. Not far from the locations of both sets of ruins were catacombs which were said to have been used by the early Christians. This we believe. Christians are still there today. Chris-

(Continued on page 42)

BACKFIRE • • •

*A department devoted to
your right to disagree!*

Looking through the September 1948 issue of *THE CHAPLAIN* I find a statement on page 43 with which I must take issue. The statement concerns the Protestant chaplaincy at Camp Miakonda near Toledo, Ohio, which was described as the first of its kind in the nation.

During the summer of 1940 I served as the Protestant Chaplain for the Boy Scout Camp for the St. Louis area at Camp Irondale, Missouri, for the nine-week period. I originally was to serve the Lutheran men but after the first Sunday I was asked to serve as the Chaplain for all Protestants, which I did.

I trust this will keep the records straight.

CHAPLAIN (LCDR) MAX G. BECK
*Assistant to the District Chaplain
Twelfth Naval District
San Francisco 2, California*

[Our information came from a Religious News Service release.—Ed.]

✱ ✱ ✱

I want to tell a little about a few chaplains I met during my service with the Army in the war. It is going to be critical.

Chaplains are looked upon by service men as someone to go to when he has a complaint, a gripe, or is entirely not satisfied with the general run of things. He is pictured as the man who hangs around the outfit for Sunday services, a person not to

bother with, to keep away from, and as an officer.

These conceptions are formed by the Army environment with the aid of the chaplains themselves. Of course, the guilty finger does not point at you. Are you sure it doesn't?

Who were the chaplains who swore when they were awakened to visit some newly arrived casualties? Who were the chaplains who patronized places not exactly on the respectable man's list? Who were the chaplains who brushed off complaints, justifiable complaints against the Red Cross? Who were the chaplains who chanted burial sermons in disinterested tones? Who were the chaplains who were "officers first, chaplains second"?

I am not picking one out and making him an example. Several are involved and are very good examples; of course, they may be extreme cases, for the human mind picks such when criticizing.

Men seem to lose the identity of the priest or minister when only a short time in the service. The chaplain is no longer the priest who said mass on Sunday at Saint Joseph's nor the minister who greeted them after services.

He is now an officer and portrays his part very well in many cases.

He becomes just "another Joe" who has a job. Contemptuous feelings run high and the individual who is supposed to be a teacher of the "Way of Life" loses that identity. That contempt can't be better illustrated than

an organ player playing a portable organ outside of a tent at Sunday mass smoking a cigar. That man was at one time a religious man, but contempt for the men he once admired and respected as an altar boy got the best of him.

"All right, just what is expected of a chaplain?" one may ask. "A few pats on the back, a handshake, a loud greeting?"

No, just keep yourself as you were

in civilian life. We don't want you to lose the identity you had then. Be that priest who said mass at Saint Joseph's, be that priest that gave us our first communion, be the man we went to for spiritual teachings, be the guy who played baseball with us, be the leader, the little quiet fellow who rated the respect of a community, and the title of "the priest of our church" or "our minister."

ANTHONY RICCIO, *Cleveland, Ohio*

EDITORIAL *(Continued from page 40)*

tianity was born in an exceedingly hostile environment. It survived many subsequent hostile environments. Amsterdam seems to tell us that Christianity will emerge victoriously from any future hostile environment with which it may be confronted.

The World Council of Churches has

been born. Enduring effort and patience will be required to bring the child to adulthood. A decade may be too short a time in which to appraise and understand what happened there. But a thousand, and many thousands of years may show the fruits of the earnest work so hopefully begun.

☉ O ALMIGHTY GOD, in whose hands are the reins of government: we beseech thee to direct and bless all who are in the lawful authority. Let thy fatherly favor so preserve them, and thy Holy Spirit so govern their hearts, that religion may be purely maintained and our land abide in righteousness.

We offer a prayer for this nation in general, so especially for their Senate and Representatives in Congress assembled: wilt thou be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of Thy church, the safety, honor and welfare of the people: that all things may be so ordered and settled by their endeavors, upon the best and surest foundations, that peace and happiness, truth and justice, virtue and piety, may be established among us.

So guide and bless whatsoever may be devised and enacted, that it may redound to the honor and welfare of this Commonwealth, to the peace and prosperity of the whole union and to the glory of thy name.
Amen.

—CHAPLAIN CECIL E. HARVEY

N E W S A N D V I E W S

GENERAL:

The American Bible Society seeks to increase its normal distribution of Scriptures, according to Dr. Eric M. North, executive secretary. The Bible Society's share in a five-year expansion program of overseas mission work sponsored by the Foreign Missions Conference, requires a step-up in Scripture circulation. Approximately four times the annual expenditure of the Bible Society will be needed to provide for the proposed Scripture program. Dr. North said the Society at present distributes about 300,000 Bibles, 420,000 Testaments and 3,500,000 Gospels to overseas areas yearly.

The 1949 budget of the Presbyterian Church in the U.S.A. for maintaining missionary projects and supporting missionaries is \$5,350,000, an increase of nearly \$500,000 over the 1948 figure.

Dr. E. Stanley Jones, the noted evangelist, has predicted that his crusade for a United Church in America may be realized in five to ten years. "Federal union of churches," Dr. Jones said, "satisfies two instincts: a desire for union with the whole plus a desire for local self-government."

The nation's Methodist churches are conducting a campaign to increase membership of the Women's Division of Christian Service by one million during January. This is one point of a four-point, four-year program. Other points are the increase

of missionaries and deaconesses; increase in regular giving for missionary work at home and abroad; and an education and action program to facilitate other phases of the program.

The Relief Committee of the Baptist World Alliance approved an expenditure of almost \$200,000 for European relief and aid to displaced persons during the winter months. Need was expressed for increased relief gifts from the churches if the relief program is to be carried throughout the winter.

Formation of a new book club to be known as "The Family Book Shelf" has been announced by *The Christian Herald*, undenominational Protestant monthly edited by Dr. Daniel A. Poling. Dr. Poling stressed that the club will not be a religious book club or geared to any specialized field, but will aim to supply books "that will not be objectionable to the American reading audience who want to buy wholesome reading of distinction." The first selection is being issued in January.

Research studies show there is a higher average of stability and happiness in homes where religion is given an important place, according to Dr. L. Foster Wood, chairman of the Intercouncil Committee on Christian Family Life. In announcing the seventh observance of Family Week, May 1-8, 1949, Dr. Wood said, "Christian family living not only furnishes the pattern



Biblical scholars from all parts of the continent who participated in an ecumenical study conference sponsored by the World Council of Churches. Left to right, bottom row, are Dr. Karl Barth, Switzerland; Prof. Anders Nygren, Sweden; Prof. Niels Soe, Denmark, and Prof. Walther Eichrodt, Switzerland. Top row: Prof. Julasz Nagy, Hungary; Prof. G. C. van Niftrik, Holland; Dr. W. A. Visser 't Hooft; Dr. Nils Ehrenstrom; Dr. Wolfgang Schweitzer, all of Switzerland; and Prof. Leiv Aalen, Norway.

(RNS Photo)

of approach to human problems, but it also creates a supporting climate which aids in producing leaders able to meet world problems in a family spirit." The theme for the 1949 observance will be "Home Builders Are World Builders."

In a two-volume study of the famous Dutch painter, Rembrandt, Professor Jakob Rosenberg, curator of prints at Harvard University's Fogg Art Museum, revealed that the great artist was driven by an "inner urge" to create no less than 850 representations of Biblical scenes during his lifetime; and this despite the fact there was small demand for religious art in Calvinist Holland in the 17th century. According to Professor Rosenberg, Rembrandt's interest in Biblical subjects "clearly manifested the artist's inner urge to deal constantly and intensely with religious subjects of the most varied sort." Among the paintings

are such works as "The Blinding of Sampson" and "The Return of the Prodigal Son."

St. Patrick was a Protestant, according to Prof. D. L. Savory, M.P., of Queen's University in Ireland. The educator said the Vatican never appointed any archbishop or primate in Ireland before the 12th century, and since St. Patrick died in 493 A.D., he could never have been named Archbishop or Primate of Armagh by Pope Celestine. "There was a Church in Ireland independent of papal control up to the 12th century," said Prof. Savory.

Sixty-one new missionaries were recently commissioned by the Presbyterian Church in the U.S.A. for foreign service. In addition to the ministry the professions represented were medicine, education, electrical engineering, anthropology and radio programming.

After an interruption of six years construction of the National Cathedral (Episcopal), Washington, D. C., has been resumed. The cathedral was started in 1907 and work ceased in 1942. When it is completed it will be the sixth largest cathedral in the world. The ultimate cost will probably exceed \$10,000,000.

The Methodist Publishing House has reported the largest sales figure in its history. This figure—over \$11,000,000—represents sales for the 1947-48 year and is the climax of a rise that has been continuous since the union of Methodist churches in 1939 and the reorganization of the publishing house in 1941. The publishing house has 13 offices over the nation.

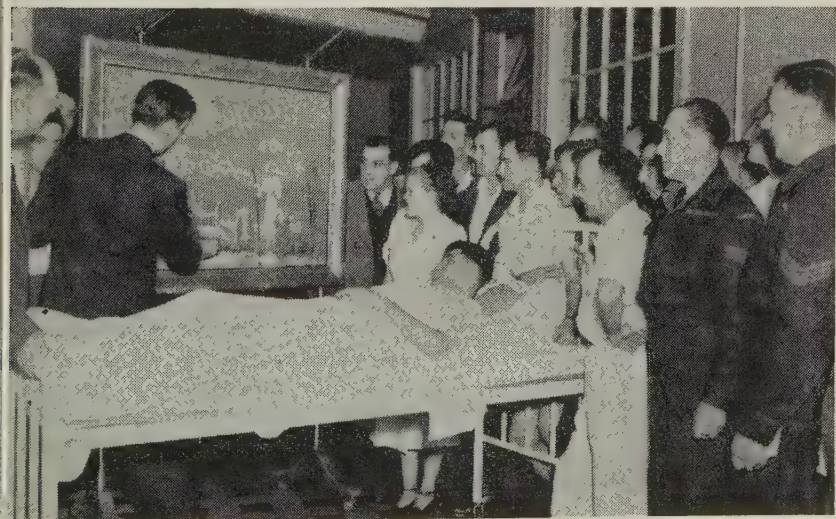
Under the leadership of the World's Evangelical Alliance, the annual Universal Week of Prayer is to be observed throughout the Christian world from Sunday, January 2, through Sunday, January 9, 1949.

Two hundred thousand new members have been enlisted and 70 new churches have been built during the first year of a three-year crusade undertaken by the Disciples of Christ. Crusade goal of the Disciples, it is said, is to boost the current membership of 1,600,000 to 2,000,000.

Confirmed membership in the five major bodies of Lutheranism in America showed a gain of 24.1 per cent in the ten-year period from 1937 to 1947, according to statistics compiled by the Division of Public Relations of the National Lutheran Coun-

cil. The greatest gain was recorded by the Evangelical Lutheran Church, whose confirmed membership rose 53.5 per cent. The other four major bodies are The American Lutheran Church, Augustana Lutheran Church, United Lutheran Church, and the Lutheran Church—Missouri Synod.

To provide Christmas parcels for underprivileged children in Europe and China, Church World Service—the agency of most of the Protestant churches of the United States in administering church relief in Europe and Asia—organized a special "Committee on World Friendship Among Children." Children are instructed by parents and teachers on what to send, and the packages to be shipped for distribution at "World Christmas Festivals" in overseas cities on December 15.



Patients and attendants at the Montreal Military Hospital gather 'round a bed-ridden soldier to watch W. Karl Steele, muralist and art instructor at Wheaton (Ill.) College, put the finishing touches to a blackboard drawing of the "Twenty-Third Psalm." Mr. Steele made the rounds of military hospitals with his "visual evangelism." He uses his own invention of phosphorescent chalk to high light his artistic efforts. (RNS Photo)

PERSONALITIES:

Dr. Daniel A. Poling, editor of *The Christian Herald*, has given up the pulpit of the Grace Baptist Temple, the largest Baptist church in Philadelphia, to become chaplain of the Chapel of the Four Chaplains. His responsibility will be the completion of the shrine, which is a memorial to the Protestant, Roman Catholic and Jewish chaplains who died together when the troopship *Dorchester* went down in the North Atlantic during the war. Dr. Poling's son, the Rev. Clark V. Poling, was one of the four chaplains who lost their lives.

Clifford W. Pettit, for nine years business manager of the YMCA in



Presentation of the annual award—a bronze Oscar—of the Cleveland Film Council for the best motion picture with a religious theme produced during the past year was made by Miss Virginia Beard of Cleveland, president of the Council and head of the Film Bureau of the Cleveland Public Library, to Paul F. Heard, executive secretary of the Protestant Film Commission in Hollywood. The Commission's prize-winning film, *My Name Is Han*, was filmed entirely in China with an all-Chinese cast. It tells the story of the rehabilitation of a Chinese family after the war, as a result of Christian mis-

sions. New York City, has been named executive director of the Protestant Council of the City of New York. He succeeds Dr. Earl Frederick Adams, who became executive secretary of the planning committee for a National Council of the Churches of Christ in America.

After five years in retirement the erstwhile "Flying Bishop" of the Canadian northwest, Archbishop Gabriel Breynet, returned from France to visit friends in the Northwest Territory. For 50 years the archbishop, now 81 years old, served as both priest and doctor in the Canadian wastes. From the use of dog sleds he graduated to airplanes, hence the nickname "Flying Bishop."

Dr. Fred Sherman Buschmeyer, former minister of the Mount Pleasant Congregational Church, Washington, D. C., is now associate minister of the General Council of Congregational Christian Churches. In this capacity he will work with students preparing for the Congregational ministry, Army and Navy chaplains, and ministers. Dr. Buschmeyer came to the Mount Pleasant church in 1939 after serving in churches in Massachusetts and New Hampshire.

Donald C. Bolles, public relations consultant, active civic worker, and former newspaper man, has been elected director of public relations of the Federal Council of Churches, succeeding John Fortson. Bolles recently returned from Europe, where he was in charge of relations with the daily press at the first Assembly of the World Council of Churches in Amsterdam.

EDUCATION:

More than 1,200 religious educators of 40 denominations from all parts of the United States and Canada are expected to attend the annual meetings of the International Council of Religious Education at Columbus, Ohio, in February. The theme of the meetings will be "Christian Teaching—A World Task."

"Strengthen the Sunday School" movement has been launched by the first general convention of the Board of Christian Education and the Youth Fellowship of the Evangelical United Brethren Church. Dr. Luther Wesley Smith, executive secretary of the board of education of the Northern Baptist Convention, urged church members to bring young people to Sunday School, stating that teaching in the church school is the most effective way to win the youth of America to Christ.

YOUTH:

National Youth Week will be observed January 30—February 6, 1949, by 10,000,000 Protestant young people in the United States and Canada, according to the Rev. Dennis Savage, director of Youth Council Services of the United Christian Youth Movement, which sponsors the observance. "Let God Speak" will be the theme.

Youth programs of branches of the Presbyterian Church have been brought together for the first time in history. Four Presbyterian youth conferences undertaken jointly by the Kentucky Synods of the U.S. and U.S.A. denominations took place in Louisville. The conferences grew out of simultaneous meetings last year of the two Kentucky branches of the Presby-



Three happy "Chappies" at a recent bazaar given by the YMCA at Tsingtao, China. (Left to right) Cdr. Joseph P. Mannion (USN) Roman Catholic, Force Chaplain, Naval Forces, Western Pacific (Pittsburgh, Penna.); Cdr. James E. Davis (USN) Congregational, Chaplain, *USS Repose* (hospital ship); Lt. Cdr. Oliver F. L. Wiese (USN) Congregational, Chaplain, *USS Estes* (Tampa, Fla.) (Official U. S. Navy Photo)

terian Church. These meetings stressed that pending eventual merger of the two branches, there were many fields that could be cultivated jointly, including youth work.

The USO is back on the job. Its reactivation, as recommended by Secretary of Defense Forrestal's Civilian Advisory Committee, is showing results. Already 99 operations are active in 65 cities in the United States, including service clubs, Travelers' Aids, and information and referral services. Funds were allocated in 1948 for two units in Alaska and two in Guam.

FOREIGN:

War-damaged St. Mary church—oldest surviving Protestant structure in Berlin, Germany—has been almost

completely restored. Cost of reconstruction of the 700-year-old building is estimated at something near 1,000,000 marks. The congregation of the church, which belongs to the Evangelical Church in Germany, contributed a large share of the funds.

Present missionaries in Japan report there is an urgent call in that land for missionaries in the rural areas, industrial areas, among students, in the churches, in social service, and for missionary teachers in church and government schools.

The Baptist Foreign Mission Board has announced the purchase of property in Zurich, Switzerland, where an

international Baptist seminary will be erected.

An increase in minimum salaries for ministers of the United Church of Canada was set by the denomination's General Council. Under the new regulations, married ministers will receive at least \$2,100 yearly instead of the previous \$1,800.

Plans for coordinating mission work in Scandinavia were approved by the Central Conference of The Methodist Church in Northern Europe which met in Norway. The Conference also voted to establish a college for Methodist youth from the four Scandinavian countries. This college will be located in Norway.



A Protestant church in Korea has grown so much in recent months that part of the congregation is forced to sit outside for services. A year ago the church started with 50 parishioners. Today there are over 1,000. (RNS Photo)

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of America	Evangelical United Brethren
Baptist, General	Latter-Day Saints
Baptist, National Convention of America	Methodist
Baptist, National Convention, U.S.A., Inc.	Methodist, African Episcopal
Baptist, North American General Conference	Methodist, African Episcopal Zion
Baptist, Northern	Methodist, Colored
Baptist, Seventh Day	Methodist, Free
Baptist, Southern	Methodist, Primitive
Baptist, Swedish	Methodist, Wesleyan
Baptist, United American Free Will	Moravian
Christian Reformed	Nazarene
Christian Science	Pentecostal Holiness Church
Church of God	Presbyterian, Associate Reformed
Churches of God in North America	Presbyterian, Cumberland
Congregational Christian	Presbyterian, United
Disciples of Christ	Presbyterian, U.S.
Episcopal	Presbyterian, U.S.A.
Evangelical and Reformed	Reformed in America
Evangelical Congregational	Salvation Army
Evangelical Free Church of America	Seventh Day Adventist
Evangelical Mission Covenant	Unitarian
	United Brethren in Christ

